

AN
INTRODUCTION
TO A
DEVOUT LIFE.

Written Originally in FRENCH by
St. *FRANCIS DE SALES*,
BISHOP and PRINCE
OF
GENEVA.

Faithfully render'd into ENGLISH.

To which is prefix'd
A Summary of his LIFE,

And adjoined

A Collection of his choicest Maxims.

In the Close is added,

The Communication of Dr. THAULERUS
with a Poor Beggar, teaching us to resign our
selves in all things to the good Pleasure of God.

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A
S U M M A R Y
O F T H E
A U T H O R ' S L I F E .

H Eaven made a rich Present to the World on *Thursday* the sixth of *August*, in the Year 1567, the Birth-day of Blessed *Francis de Sales*: His Father was *Francis de Sales*, and his Mother *Frances de Sionnas*; both of them eminent in Virtue and Blood. He was born in his seventh Month; and by reason of his Advancement of Time, was so tender, that he was kept the first Year wrap'd in Cotton, the Nurses not being suffer'd to touch him with their Hands: An Argument of his future Chastity. The Place of his Birth was a Chamber dedicated to the Name and Devotion of *S. Francis of Assize*, and therefore he was called *Francis*. He was admirably Fair: his Face so sweet, his Countenance so lovely, and his Behaviour so modest, that the Sight of him rais'd a Meditation of an Angel's Beauty. The first Impression that was given him, was the Fear of Sin, and the Love of Virtue, of which his Soul was so capable, that his good Inclinations were apparent from his very Infancy. His Father's House was not the only Theatre of his Virtues: When he was of Age

to go thence, he was sent to the College of *Annessy*, and thence to *Paris*, to the College of *Clerimont*, under the Reverend Fathers of the Society of Jesus. These two Colleges were Academies to this blessed Man, where he equally gain'd Learning and Virtue: Learning by the Goodness of his Wit, wherein he excell'd others, and by the Force of his Judgment, which was already ripe; Virtue, by a particular Affection he had to Devotion, and frequenting the Churches, his best Recreation being in reading good Books, hearing devout Sermons, reciting the Crown of our Blessed Lady, and devoutly meditating on those holy Mysteries. The managing of Time is a stumbling-block to Youth, yet he husbanded his so well, that he soon became capable of deep Learning; which obliged his Parents to call him from *Paris*, and send him to *Padua*, under the Government of Monsieur *Deage*, Doctor in Divinity, to study the Law: In which he made such Progress, that at the Age of three or four and twenty Years he proceeded Doctor, with the general Applause of eight and twenty Doctors, who knew not which to admire in him most, the Subtilty of his Wit, or his rare Virtue and Piety. His Heart was too much accusom'd to Devotion, to forget the giving God thanks for the good Success of his Studies. He went for that purpose to our Lady of *Loretto*, and thence to *Rome*, to visit the holy Places, and render his Thanks more acceptable. This Voyage being finish'd, and he returned into *Savoy*, his Father, who knew not that God had chosen this

this his Son to labour for his Glory, intended to put him to the Parliament at *Chambery*, to be receiv'd there; resolving at his Return to procure him some honourable Employment in the World. But Heaven oppos'd this, shewing by an extraordinary Accident, that it consented not to this Design. For in his Return from *Chambery*, his Horse threw him, yet without Hurt; and in the Fall the Hanger of his Sword, being loosen'd from the Girdle, fell to the Ground; the Sword also falling out of the Scabbard, lay upon it in the Form of a Cross; of which this young Cavalier taking no notice, got up again on his Horse: But a while after, his Horse stumbling, his Sword fell the second time in the same Form of a Cross upon his Scabbard. He made then some Reflection upon this holy Figure. But at last, the same Accident happening the third time, he turned to Monsieur *Deage*, his Governor, and said with a smiling Countenance: *I see, Sir, that God calls me to follow the Way of his Cross, I must obey him.* A Discourse, then very short, but vigorous, and lasting in his Practice. For from that Moment the Heart of this blessed Man became so in love with the holy crucified Jesus, that he desir'd nothing but the Cross. And because he well knew, that the Holy Ghost loves not these languishing Desires, he endeavour'd speedily to put himself into the way to follow Jesus Christ in the Ecclesiastical State. He then discover'd his Desire to his Parents, and in all Humility beg'd their Consent: Which having obtain'd, he instantly took the

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Cassock, and by his new Habit confirm'd his Mind in the Contempt of the World, render'd himself more serious in the Service of God, more faithful and zealous in the Honour of his Glory, and all at once took the lesser Orders, and the first of the holy ones. Now as it belongs to none but Apostolical Men (whose Virtue is unquestionable, and Knowledge profound) to labour in the Conversion of Hereticks, our young Church-man, being yet but a Deacon, employ'd himself so fervently in this pious Work, as well by his learned Sermons, as by his Catechisms, and charitable Conferences, that he was from that time judged to be born for high Employments: which was the Cause that the Provost-ship of the Cathedral Church of *Geneva* was given him with express Commission, to root Heresy out of the Countries of *Chablais*, *Gaillard*, and *Ternier*. He that will know the Worth of a Man, must employ him. It was in this Work, that the Zeal and Virtue of this holy Man appeared very clear; for he spent the Days in Preaching, and Catechising these seduced Souls; and the Nights in imploring their Conversion by his Prayers and Penances. He was seen attentive in Instructing sometimes a little Child, sometimes a poor Maid Servant. In giving spiritual Reflection to others, he forgot to take Corporal Nourishment to himself, and lost half his Sleep by the frequent Conferences he had with Hereticks. It cannot be express'd, how happily this poor Land was manur'd by the Care and Vigilancy of this Apostolical Man, or how plentifully
Heaven

Heaven pour'd its Blessing upon his Labours. It is enough to say, that in less than two or three Years, he extirpated almost out of that Country that Heresy, which in threescore and ten Years had taken deep Root there. Now as so great a Talent, well managed, could not but draw to it Occasions of great Merit, Monsieur *de Grenier*, Bishop of *Geneva*, upon a certain Knowledge which he had of his Virtue and Abilities, chose him for his Coadjutor, and obtain'd Approbation of the Choice at *Rome* by Pope *Clement* the Eighth, and a little after our holy Man was consecrated Bishop of *Geneva*. There wanted no Testimony from Heaven to make appear, that this Choice was accepted there: for during the Consecration (according to the Relation of this great Prelate) he imagin'd, that he did intellectually see the holy Trinity, working that inwardly in him, which the Bishops perform'd outwardly; and that the glorious Virgin, accompanied by *S. Peter* and *S. Paul*, took him into Protection. This Vision, more than sufficient to induce this great Prelate to give himself entirely to God, was seconded by another Favour, which seem'd to him so pleasant, that it held him wholly employ'd in the Contemplation of his Divine Majesty the Space of six Weeks, imprinting in his Heart so great a Respect and Reverence to Episcopal Dignity, that he honour'd it even to the least Pontifical Ornaments. And to acquit himself worthily of this Charge, which seem'd burthensome to him, by reason of the Souls he had to direct, he resolv'd to take for

his Pattern S. *Charles Boromeus*; beginning after his Example to reform the Clergy, to resettle the Ecclesiastical State in its former Fervour and Piety, to furnish Ecclesiastical Benefices with fit Persons, and to compose a particular Ritual. From Ecclesiastical he passed to Lay-Persons, and labour'd so powerfully in reforming their Manners, by his Preaching, and particularly by the Instructions he gave them in Confession, that this People of *Geneva* became altogether changed. But it was too little for his Zeal to have only *Savoy* to preach in: *Paris* also must hear his Voice. He preach'd there to the great Satisfaction of all, and with such Success, that King *Henry* the Fourth desired to detain him in *France*, promising him a better Bishoprick than that of *Geneva*. But our Holy Man, who had no Affection to those Honours and Advantages, would not break his Faith, which he had given to his first Spouse. Which was the Cause, that parting from *Paris*, he return'd home, and employ'd himself more fervently than ever, to increase the Glory of God, and to instruct such Persons as had formerly little profited. From the Care of the Perfection of worldly People, he went forward to the Instruction of Religious Persons, and founded the Order of the Nuns of the Visitation, whose Meekness, Piety and Charity, revive in these times the Spirit and Memory of their Founder: He receiv'd a Command from the Pope to compose the Rules of this new Order, which he did so prudently, that he might easily be judg'd the Organ and Instrument

ment of the Holy Ghost, design'd for the Establishment of an Order, so honourable to the Church of God. The Constitutions being fram'd, he took particular Care of this Order, and from the very Beginning sow'd such good Seeds by his pious Writings and devout Discourses, that from them he saw Fruits grow up, capable of a perfect Sanctity. It is very easy to judge, by these Apostolical Actions, the eminent Degree of Perfection to which his Soul was rais'd. The Love of God possess'd him so intirely, that if one Grain of Affection towards the World had been mingled in it, he *would rather have torn out his very Heart*, than have endur'd it. The Love of his Neighbour made him keep a List of all the bashful poor People of the Town, whom he reliev'd secretly: And this same Love gave him a Will to die for the Salvation of all those of his Diocese. His Affection to holy Poverty was so great, that in Imitation of *S. Charles Borromeus*, he wore one Suit of Clothes more than nine Years, and chose for his last Retreat a Gardener's House, to the end he might die the more poorly. His Chastity, tho' assaulted many times by the Subtilty of the Enemy of Mankind, was always victorious; and he preserved his Innocency on such Occasions, as that of others had assuredly suffer'd Shipwreck. His Humility was so perfect, that he thought himself happy to serve the meanest Person. He took Glory in instructing even a poor Country Man, and to confess some good Maid Servant; and every where sought the lowest Place. His Innocency

was so like that of a *Dove*, that by his Discourse it was easily judged what was in his Heart. His Mildness so extraordinary, that one Look of his hath gain'd many Souls to God: His Prayer so fervent, that by his own Relation, the upper Part of his Soul was only active, and the lower Part had no Share in it. His Recollection so intimate, that amongst his greatest Employments he kept all the Powers of his Soul united to God. In fine, his Virtue and Perfection so well known, that the Popes *Clement* the eighth, *Paul* the fifth, and *Gregory* the fifteenth, have commended him; the Kings of *France* and *Spain* honour'd him, and all Prelates endeavour to imitate him; Heaven itself would acknowledge his Merit, having given him the Gifts of Miracles and Prophecy. By virtue of the first, while he liv'd, he cured a young Man of *Tarentaise* of an otherwise incurable Palsy: And after his Death he continued to do the like Miracles. By the Gift of Prophecy he knew that his Death was near; for going unto *Avignon* upon the Service of the Duke of *Savoy*, he took his last Leave of many of his Friends: In consequence of which, being arriv'd at *Lyons*, he fell sick; and having receiv'd Absolution, the blessed Sacrament of the Altar for his Viaticum, and Extreme Unction for his last Preparation, abundantly replenish'd with Merits, he past out of this World to a better, at eight of the Clock at Night, the eight and twentieth of *December*, in the Year 1622, a Day dedicated to the Memory of the Holy Innocents: God having been pleas'd to
choose

choose this Day to crown this holy Man, after he had lived six and fifty Years, and govern'd the Church of *Geneva* two and twenty in the State of a most innocent and exemplary Life.

A

DEDICATORY PRAYER

O F T H E

A U T H O R.

O Sweet Jesus, my Lord, my Saviour, and my God, behold me here prostrate before thy Divine Majesty, vowing and consecrating this Work to thy Glory: Give Life to its Words by thy Blessing, that those Souls for whom I have made it, may thence receive the Sacred Inspirations I wish them: And particularly that of Imploring for me thy infinite Mercy; to the end that, while I shew others the Way of Devotion in this World, I may not myself be eternally rejected and confounded in the other: but that with them I may for ever sing for a Song of Triumph the Words, which from my Heart I pronounce, in Testimony of my Fidelity amidst the Hazards of this Mortal Life, *Live Jesus, Live Jesus; Yea, Lord Jesus, Live and Reign in our Hearts for ever and ever. Amen.*

T H E

THE
AUTHOR'S PREFACE.

My dear READER, I beseech thee to
Read this Preface for thy Satisfacti-
on and mine.

THE Nosegay-maker Glycera knew so well how to alter her Method in ordering and mixing of Flowers, that of the same Sorts she made a great Variety of Nosegays; insomuch, that the Painter Pausias tying with her, this Diversity of Work fell short of his Purpose, for he could not change his Painting into so many Fashions as Glycera did her Nosegays. In like manner the Holy Ghost disposes and orders with so much variety the Instructions of Devotion, he gives us by the Tongues and Pens of his Servants, that the Doctrine being still the same, the Discourses notwithstanding, which are made of it, very much differ according to the divers Methods in which they are compos'd. I neither can, will, nor ought to write in this Introduction any thing but what has been already publish'd by our Predecessors upon this Subject. I present thee, dear Reader, with the same Flowers; but the Nosegay, I have made of them, will be different from theirs, as being made in another fashion.

2. Almost all those, that have treated of Devotion, have regarded the Instruction of Persons wholly retir'd from Worldly Conversation; or have at least taught a kind of Devotion, leading to this
absolute

absolute Retreat. But my Intent is to instruct such as live in Towns, in Families, in the Court, and are by their Condition oblig'd to a Publick Life; who very often, under the Colour of a pretended Impossibility, will not so much as think of undertaking a Devout Life; believing, that as no Beast dare taste the Seed of the Herb call'd Palma Christi, so no Man ought to pretend to the Palm of Christian Piety, so long as he lives in the Throng of Temporal Affairs. And to them I make appear that, as the Mother-pearls live in the Sea, without receiving one Drop of salt Water; as towards the Chelidonian Islands there are Fountains of fresh Water in the midst of the Sea; and as the Fire-fly flies in the Flames without burning its Wings: So a vigorous and constant Soul may live in the World, without participating of any Worldly Humour; may find out Springs of Sweet Piety amidst the Brackish Waters of Secular Affairs; and fly amongst the Flames of Earthly Concupiscences, without burning the Wings of the Sacred Desires of a Devout Life. 'Tis true, this is a very difficult, and therefore I desire that many would employ their Cares about it with more Zeal than they have hitherto done; and I, weak as I am, will endeavour by this Work to contribute some Help to such, as with a generous Heart will undertake this worthy Enterprize.

3. Yet it was not however either my Desire or Inclination, that this Introduction should come to the publick View. A Person of true Honour and Virtue, having (some time since) received of God the Grace of Aspiring to a Devout Life, desir'd my particular Assistance to that Purpose: And, being many ways oblig'd to that Person, and
having

having long before observ'd in him a great Disposition to this Design, was very careful to Instruct him well; and having conducted him through all the Exercises fit for his Desire and Condition, I left him many Memorials in Writing to make use of in time of need. This Party afterwards communicated them to a Great, Learned, and Devout Religious Man, who believing that many might reap Profit by them, earnestly advis'd me to publish them: And it was easy for him to persuade me to it; because his Friendship had great Power on my Will, and his Judgment a great Authority over mine.

4. Now to the end it might be more profitable and acceptable, I have review'd it, and put it into a kind of Method, adding many Advices and Instructions proper to my Intention. But all this I have done, having very little Leisure: For which cause thou wilt find in it nothing exact, but only a Collection of Plain Advertisements express'd in clear and intelligible Words, at least I desir'd so to do. As for Elegancy of Language, I would not so much as think of it, having other things enough to do.

5. I address my Discourse to Philothea, because desiring to reduce to the common Advantage of Souls, what I at first writ for one only, I call her by a Name common to all such as desire to be Devout: for Philothea signifies a Soul loving or in love with God. Representing then in this Work a Soul, which by the Desire of Devotion aspires to the Love of God, I have divided this Introduction into five Parts. In the first, I endeavour by certain Persuasions and Exercises to convert the simple Desire of Philothea into an intire and firm Resolution,

olution, which she makes at least, after her general Confession, by a solid Protestation, followed by the most Holy Communion, in which giving herself to her Saviour, and receiving him, she enters happily into his Holy Love. That done, to lead her farther on, I shew her two special means to unite herself more and more to his Divine Majesty; the Use of the Sacraments, by which this good God comes to us; and Holy Prayer, whereby he draws us to him: and in this I spend the second Part. In the third, I shew her how she ought to exercise herself in many Virtues most proper for her Advancement: Not stopping but at some particular Advices, which she could hardly have had elsewhere, or found out herself. In the fourth Part, I discover the Stratagems of her Enemies, shewing her how she may escape them, and go forward. In the fifth and last Part, I make her retire a little to refresh herself, recover Breath, and repair her Strength, that she may afterwards more courageously gain ground, and go forward in a Devout Life.

6. This is a very fantastical Age, and, I foresee, many will say that it belongs only to Religious Men, and Persons of Devotion, to make such particular Directions to Piety; that they require more Leisure than a Bishop, charged with a Diocese so heavy as mine, can spare; that this too much distracts the Understanding, which should be employ'd in Affairs of greater Importance. But I (my dear Reader) say to thee with the great S. Denis, that it belongs principally to Bishops to guide Souls to Perfection; since their Order is supreme among Men, as that of Seraphims is among the Angels: So that their Leisure cannot be better employ'd than

than in that. The ancient Bishops and Fathers of the Church were at the least as careful of their Charge, as we: Yet they refus'd not, for all that, to take care of the particular Conduct of many Souls which had recourse to their Assistance; as appears by their Epistles, in which they imitated the Apostles, who amidst the general Harvest of the World, gather'd notwithstanding certain Ears, more remarkable, with a particular Affection. Who knows not that Timotheus, Philemon, Onesimus, Thecla and Appia, were the dear Children of the Great S. Paul; as S. Mark and S. Petronilla were of S. Peter? Petronilla I say, who (as Baronius and Galonius learnedly prove) was not S. Peter's Carnal but only Spiritual Daughter. And does not S. John write one of his Canonical Epistles to the Devout Lady Electa?

7. 'Tis a Pain, I confess, to guide Souls in particular; but a comfortable Pain, like that of the Labourers in the Harvest and Vintage, who are never better pleas'd, than when their Labour is hardest, and their Burthen heaviest. It is a Burthen, which recreates and revives the Heart by the Pleasure it brings those that bear it; as the Cinnamon comforts those that carry it through Arabia. They say, the Tygress having found one of her Whelps, which the Huntsman leaves in the way to entertain her while he carries away the rest of the Litter, she loads herself with it be it never so great, and yet is not more heavy for that, but rather more light and apt to run the Course she makes to save herself in her Den; Natural Love easing her by this her Burthen. How much more willingly then will a Fatherly Heart
take

take upon him the Charge of a Soul, which he finds in Desire of Holy Perfection; carrying it in his Bosom, as a Mother doth her little Child, without being sensible of the beloved Burthen! But this must be indeed a Fatherly Heart; and therefore the Apostles, and Apostolic Men, call their Disciples not only their Children, but more tenderly, their Little Children.

1. To conclude (my dear Reader) I confess I have writ of a Devout Life, without being Devout myself; yet not without a Desire of being so. And it is this Desire, which has given me Courage to instruct thee. For, as a great Learned Man said, to Study is a good way to learn, to Hear is a better, but to Teach is the best of all. It often happens (saith St. Augustine, writing to his Devout Florentine) that the Office of distributing gives us Merit to receive; and the Office of Teaching serves us for a Foundation of learning. Alexander caused the Picture of his Fair Campaspe, who was so dear to him, to be drawn by the Hand of the only famous Apelles; who, being forc'd to contemplate Campaspe very seriously, as fast as he drew her Features in his Tablet, imprinted the Love of them in his Heart, and became so passionate for her, that Alexander, perceiving it, and taking Pity on him, gave her to him in Marriage, depriving himself, for his sake, of the dearest Friend he had in the World: In which (saith Pliny) he shewed the Greatness of his Heart as much, as he had ever done by his greatest Victory.

9. Now, Friendly Reader, I am of Opinion, that it is the Will of God, I should paint upon the
Hearts

Hearts of his People, not only common Virtues, but also his most dear and well-beloved Devotion. And I undertake the Office willingly, as well in Obedience and Performance of my Duty, as in hope, that ingraving this lovely Virtue in the Hearts of others, mine own may become enamour'd of her. And if ever his Divine Majesty shall find me passionately in love with her, he will give her to me in an Eternal Marriage. The fair and chaste Rebecca, watering Isaac's Camels, was destin'd to be his Wife, and receiv'd from him Ear-rings and Golden Bracelets. So do I promise myself, from the infinite Goodness of God, that guiding his dear Flock to the wholesome Waters of Devotion, he will make my Soul his Spouse, putting in my Ears the Golden Words of his Holy Love, and on my Arms Strength to practise them, in which consists the Essence of true Devotion, which I humbly beseech his Majesty to grant me, and all the Children of his Holy Church, That Church, to which I will for ever submit my Writings, my Actions, my Words, my Will, and my Thoughts.

At Aneffy, St. M. Magdalen's Day. 1608.

The FIRST PART
OF THE
INTRODUCTION,
CONTAINING
ADVICES *and* EXERCISES

Requisite for the Conduct of the SOUL from
her first Desire of a DEVOUT LIFE, till
she be brought to a full Resolution to embrace it.

CHAP. I.

A Description of true Devotion.

YOU aspire to Devotion (my dearest *Philothea*) because being a Christian, you know that Devotion is a Virtue most acceptable to the Divine Majesty. But since small Faults committed in the Beginning of any Enterprize in the Progress grow infinitely greater, and in the End become almost irreparable; you must in the first place learn, what the Virtue of Devotion is: For since there is but one kind of true Devotion, and many Sorts of forged and false, if you know not which is the true, you may easily deceive and amuse yourself in the Pursuit of some impertinent and superstitious Devotion.

2. *Aurelius* painted all the Faces of his Pictures to the Air and Resemblance of the Women he lov'd ; and every one painteth Devotion according to his own Passion and Fancy. He that is given to Fasting, thinks himself very Devout, if he fast often, be his Heart never so full of Rancour : And not daring to moisten his Tongue in Wine or Water for Sobriety's sake, yet makes no Difficulty to drink deep of his Neighbour's Blood by Slander and Calumny. Another will account himself full of Devotion for huddling over a multitude of Prayers every Morning, tho' afterwards he gives his Tongue a Liberty to utter offensive, arrogant, and reproachful Speeches amongst his Neighbours and Family. One willingly draws an Alms out of his Purse to give the Poor, but cannot draw Clemency out of his Heart, to pardon his Enemies. Another forgives his Enemies, yet never cares to satisfy his Creditors, but by Constraint. All these People are by the Vulgar esteem'd Devout, when indeed they are nothing so.

3. *Saul's* Servants sought *David* in his House; but *Michal*, having laid a Statue in his Bed, cover'd it with *David's* Apparel, and made them believe it was *David* himself sick in Bed : So, many Persons cover themselves with certain external Actions belonging to Devotion, and the World believes them truly Devout and Spiritual ; whereas indeed they are but Statues and Apparitions of Devotion.

4. True and lively Devotion (*O Philothea*) presupposes the Love of God : Nay, rather it is
nothing

nothing else but a true Love of God, yet not every Sort of Love: For in as much as the Love of God adorns our Souls, it is called Grace, making us acceptable to his Divine Majesty: In as much as it gives us Strength to do good Works, it is called Charity: But when it is arriv'd at that Degree of Perfection, by which it not only makes us do well, but also work diligently, frequently and fervently, then it is call'd Devotion.

5. Ostriches never fly; Hens fly leisurely, low and seldom; but Eagles, Doves, and Swallows fly high, often, and swiftly: So Sinners fly not at all towards God, but make all their Courses on the Earth, and for earthly Delights: Good People, who are not yet arriv'd to the height of Devotion, fly towards God by their good Works, yet slowly, heavily, and seldom; but devout Souls fly to God assiduously, chearfully and vigorously. Briefly, Devotion is nothing else but a Spiritual Swiftnes and Vigour, by means of which, Charity works in us, or we by her, with Diligence and Affection; and as it is the Office of Charity to make us put in Practice God's Commandments generally and universally, so it is the Part of Devotion to make us observe them chearfully and diligently. Wherefore he, who observes not all God's Commandments, can neither be esteem'd Good nor Devout: Since to be Good, he must have Charity; and to be Devout, besides Charity, he must have a great Liveliness and Chearfulness in Charitable Actions.

6. And

6. And for as much as Devotion consisteth in a certain Degree of transcendent Charity, it makes us not only vigorous, active, and diligent in the Observation of God's holy Commandments ; but it also provokes us to perform with Chearfulness and Affection all manner of good Works, tho' they be not at all commanded, but only counsel'd or inspir'd. For as a Man, newly recover'd of some Infirmary, walks as much as is necessary for him, but yet leisurely and faintly, so a Sinner, lately reclaim'd from his Iniquity, walks so far as God commands him, yet slowly and faintly, till such time as he attains to Devotion : For then, like a sound Man, he not only walks, but even runs, and springs forward in the way of God's Commandments ; and besides, hastens on, and advances chearfully in the Paths of the heavenly Counsels and Inspirations.

7. To conclude, Charity and Devotion differ no more one from the other, than Fire from Flame : For Charity is a spiritual Fire which, when it is well kindled, is call'd Devotion ; so that Devotion adds nothing to the Fire of Charity, but the Flame, which renders Charity chearful, active, and diligent, not only in the Observance of God's Commandments, but also in the Practice of heavenly Counsels and Inspirations.

C H A P. II.

The Properties and Excellencies of Devotion.

1. **T**HEY, who discouraged the *Israelites* from going into the Land of Promise, told them it was a Country which destroy'd its Inhabitants, having an Air so contagious, that it was impossible to live long there; and further, that the Natives were such Monsters, that they eat up other Men like Locusts. So the World (my dear *Philothea*) defames holy Devotion, representing devout Persons with an angry, sad, and grim Countenance; pretending that Devotion engenders Melancholy, and insociable Humors. But as *Josue* and *Caleb* protested, not only that the promis'd Land was good and fair, but also that the Acquisition and Possession of it would be easy and pleasant: So the Holy Ghost, by the Mouths of all the Saints, and our Saviour by his own assures us that a Devout Life is pleasant, happy and amiable.

2. The World sees Devout People pray, fast, suffer Injuries, serve the Sick, give to the Poor, watch, moderate their Anger, restrain their Passion, deprive themselves of sensual Pleasures, and do such other Acts as are in themselves sharp and rigorous: But the World sees not the inward Cordial Devotion, which renders all these Actions agreeable, pleasant and easy. Consider the Bees upon the Thyme; they find there very bitter Juice, yet in sucking it,

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they

they turn it into Honey, because such is their Property. O Worldlings! It is true, Devout Souls find much Bitterness in these Exercises of Mortification; but in performing them they are converted into Sweetness and Delight. The Fires, the Flames, the Racks, the Swords, seem'd Flowers and Perfumes to the Martyrs, because they were Devout. If then Devotion can give a Sweetness to the cruelest Torments, and even to Death itself, what will it do to the Actions of Virtue? Sugar sweetens green Fruits, and tempers the Crudity and Unwholesomeness of the ripe. Now Devotion is the true Spiritual Sugar, which takes away Bitterness from Mortification, and Offensiveness from Consolation: It takes away Discontent from the poor Man, and Solitude from the rich; Desolation from the oppress'd, and Insolence from the exalted; Sadness from the solitary, and Dissolution from the merry Companion: It serves for Fire in Winter, and for Dew in Summer: It knows how to abound, and how to suffer Want: It renders equally profitable Honour and Contempt: It entertains Pleasure and Pain almost with the same Chearfulness, and it replenishes our Souls with admirable Sweetness.

3. Contemplate *Jacob's Ladder*: For it is the true Emblem of a Devout Life. The two Sides, between which we ascend, and to which the Rounds are fasten'd, represent Prayer, which obtains the Love of God, and the Sacraments which confer it: The Rounds are nothing but divers Degrees of Charity, by which we advance from Virtue to Virtue, either descending by
Action

Action to the Help and Support of our Neighbour, or ascending by Contemplation to a blessed Union with God. Now look (I beseech you) upon those which are on this Ladder: They are either Men who have Angelical Hearts, or Angels who have Human Bodies. They are not young; yet they seem so, because they are full of Vigour and Spiritual Activity. They have Wings, to fly and soar upward to God by Holy Prayer; but they have Feet also, to walk with Men by a Holy and Friendly Conversation. Their Faces are fair and pleasant, because they receive all things with Sweetness and Content. Their Legs, Arms, and Head are all uncover'd, because their Thoughts, Affections, and Actions have no other Design, nor Motive, than to please God: The rest of their Body is cover'd only with a fair and light Robe, to shew, that they make use indeed of the World and worldly Things, yet in a most pure and sincere Manner, not touching more of them, than is necessary for their Condition. Such are Devout Persons. Believe me (dear *Philothea*) Devotion is the Pleasure of Pleasures, the Queen of Virtues, and the Perfection of Charity. If Charity be Milk, Devotion is the Cream: If Charity be a Plant, Devotion is its Flower: If Charity be a precious Stone, Devotion is its Lustre: If Charity be a rich Balm, Devotion is its Odour; yea, the Odour of Sweetness, which comforts Men, and rejoices Angels.

C H A P. III.

*That Devotion is suitable with all sorts of
Vocations and Professions.*

1. **I**N the Creation God commanded the Plants to bring forth their Fruits every one according to its kind; even so he commands all Christians, who are living Plants of the Church, to bring forth the Fruits of Devotion, every one in his Quality and Vocation. Devotion ought to be differently exercis'd by the Gentleman, by the Tradesman, by the Servant, by the Prince, by the Widow, by the Maid, and by the Marry'd Person: And not only so, but the Practice also of Devotion must be accommodated to the Capacity, the Employments, and the Obligations of each one in particular. For I pray thee (*Philothea*) would it be fit for the Bishop to be solitary, like the *Carthusian*? And if the Married Person should store up no more than the *Capuchins*; if the Tradesman should be all Day in the Church, like the Monk, and the Religious Person continually expos'd to all manner of Encounters for the Service of his Neighbour, as the Bishop; would not this Devotion be ridiculous, preposterous, and insupportable? This Fault nevertheless happens very often; and the World, which discerns not, or will not put a Difference between Devotion and the Indiscretion of those who pretend to be Devout, blames and murmurs

murs at Devotion, which cannot help these Disorders.

2. Know, *Philothea*, Devotion prejudices nothing, when it is true, but rather makes all things perfect: And when it is not suitable with the lawful Vocation of any Person, then without doubt it is false. The Bee (says *Aristotle*) gains Honey from the Flowers without hurting them, leaving them as entire and fresh as she found them: But true Devotion goes yet farther, for it not only not prejudices any sort of Vocation or Employment, but on the contrary adorns and beautifies it.

3. All sorts of precious Stones, cast into Honey, become more glittering, each one according to its Colour; and all Persons become more acceptable in their Vocation, joining it with Devotion. The Care of the Family is thereby render'd less burthensome; the Love of the Husband and Wife more sincere; the Service of the Prince more faithful; and all sorts of Business more easy and tolerable.

4. It is an Error, or rather an Heresy, to endeavour to banish a Devout Life from the Companies of Soldiers, the Shops of Tradesmen, the Courts of Princes, or the Affairs of Married People. It is true (*Philothea*) that Devotion merely Contemplative, Monastical, and Religious, cannot be exercised in those Vocations: But besides these three sorts of Devotion, there are divers others proper to make perfect those who live in Secular Conditions: *Abraham, Isaac, and Jacob, David, Job, Tobias, Sarah, Rebecca, and Judith*, bear witness of

this in the Old Testament ; and in the new S. *Joseph*, *Lydia*, and S. *Crispin* were perfectly Devout in their Shops : S. *Ann*, S. *Martha*, S. *Monica*, *Aquila*, *Priscilla*, in their Families : *Cornelius*, S. *Sebastian*, S. *Maurice*, in the Wars : *Constantine*, *Helena*, S. *Lewis*, S. *Anne*, and S. *Edward*, in their Thrones. Nay, it has happened, that many have lost Perfection in Solitude (which notwithstanding is so much to be desired for Perfection) and have preserved it in Company (which seems so little favourable to Perfection :) *Lot* (says S. *Gregory*) who was so chaste in the City, defiled himself in Solitude : Wheresoever we are, we may, and ought to aspire to a Perfect Life.

C H A P. IV.

Of the Necessity of a Guide, to enter into and proceed in Devotion.

I. **Y**OUNG *Tobias*, being commanded to go to *Rages*, answer'd, I know no Part of the Way : Go then (reply'd his Father) and seek some Man to conduct thee. I say the same to you, my *Philothea* ; would you in good earnest walk towards Devotion ? Seek some good Man, who may guide and conduct you, this is the Advice of Advices. Tho' you search (says the Devout *Avila*) you shall never so assuredly find the Will of God, as by the way of this humble Obedience, so much recommended and practis'd by the ancient Saints. The Blessed Mother of *Teresa*, seeing the Lady *Catharine* of

Cordova perform so great Penances, desir'd much to imitate her, against the Advice of her Confessor, who had forbidden her, and whom she was much tempted to disobey in that Particular: But God said to her, Daughter, thou art in a good and secure Way: Seest thou her Penances? But I value more thy Obedience. And hence she so highly esteem'd this Virtue, that besides the Obedience due to her Superiors, she vowed a particular one to a Man of Excellent Perfection, obliging herself to follow his Direction and Conduct, by which she was infinitely Comforted, as well as many Devout Souls before and after her, who, for the more entire Resignation of themselves to God, have submitted their Wills to that of his Servants; which *S. Catherine of Sienna* highly applauds in her Dialogues. The Devout Princess *S. Elizabeth* submitted herself with an exemplary Obedience to *Conradus*. And one of the Advices, given by the great *St. Lewis* to his Son, a little before his Death, was this: Confess often, chuse an able and upright Confessor, who can instruct thee to do those things which are necessary.

2. *A faithful Friend* (says the Holy Scripture) is a strong Protection; he that has found him, has found a Treasure. *A faithful Friend is a Medicine of Life and Immortality: Those who fear God, find him.* These Divine Words point chiefly (as you may see) at Immortality; for which it is principally necessary to have this Faithful Friend, who by his Directions and Counsels many watch over our Actions, and by this means secure us from the Ambushes

and Wiles of our Ghostly Enemy. He will be to us a Treasure of Wisdom in our Afflictions, Discontentments, and Relapses; he will serve us as a Cordial, to refresh and comfort our Hearts in spiritual Diseases; he will preserve us from Evil, and make what is good better: And when any Infirmary shall befall us, he will hinder it from being mortal, for he will recover us.

3. But who shall find this Friend? The wise Man answers: *They that fear God*, that is, the Humble, who earnestly desire their Spiritual Advancement. Since then it imports you so much, *Philothea*, to go with a good Guide in this Holy Voyage of Devotion, beseech God with great Fervency to grant you such an one as may be according to his Heart; and doubt not, for he will rather send you an Angel from Heaven, as *He* did to young *Tobias*, than fail to give you a good and faithful one.

4. Now he ought always to be an Angel to you; that is to say, when you shall have found him, consider him not as a Man only, neither confide in him, or in his human Knowledge, but in God who will favour you by the Means and Meditation of this Man; putting in his Heart, and in his Mouth, whatsoever shall be requisite for your Happiness: So that you ought to hear him as an Angel descending from Heaven to conduct you thither. Treat with him with an open Heart, in all Sincerity and Fidelity, manifesting clearly to him your Good and your Ill, without Feigning or Diffimulation: And by this means your
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Good shall be tried and more assured, and your Ill shall be corrected and amended; you shall be relieved and strengthened in your Afflictions, and moderated and temper'd in your Consolations. Place in him an entire Confidence, mixt with an Holy Reverence in such sort, as the Reverence may not diminish the Confidence, nor the Confidence prejudice the Reverence due to him. Confide in him with the Respect of a Daughter towards her Father; respect him with the Confidence of a Son towards his Mother. Briefly, this Friendship ought to be firm and sweet, all Holy, all Sanctified, all Divine, and all Spiritual.

5. To this End choose one amongst a thousand, (saith *Avila*;) and I say, one amongst ten thousand: For there are fewer than can be imagin'd, who are capable of this Office. He must be full of Charity, Knowledge, and Prudence; if any one of these three Qualities be wanting in him, there is Danger: And therefore I say again, ask him of God, and having obtain'd him, bless his Divine Majesty, remain constant, and seek not others, but rather go on with him innocently, humbly, and confidently, for so you will make a most happy Voyage.

C H A P. V.

That we must begin with the cleansing of the Soul.

1. *Flowers appear in our Land* (says the Spouse) *the time of cleansing and pruning is come.*
What are the Flowers of our Hearts, O *Philothea*,

lotheca, but good Desires? Now as soon as they appear, the Hand must be put to the Knife, to prune off from our Consciences all dead and superfluous Works. The Alien Maid, who was to marry with an *Israelite*, was to put off the Robe of her Captivity, to pare her Nails, and shave her Hair. And the Soul that aspires to the Honour of being Spouse to the Son of God, ought to put off the Old Man, and cloath herself with the New, casting off Sin, and then to pare and shave away all manner of Impediments, which may divert her from the Love of God. The Beginning of our Health is to be purg'd from offensive Humours. *S. Paul* in a Moment was cleans'd with a perfect Purgation, so was *S. Catherine of Genoa*, *S. Mary Magdalen*, *S. Pelagia*, and some others: But this sort of Purgation is wholly miraculous and extraordinary in Grace, as is the Resurrection of the Dead in Nature; and therefore we must not pretend to it. The ordinary Purifying and Healing (be it of the Body or Mind) is not effected but by little and little, by going on from Degree to Degree with Pain and Leisure.

2. The Angels upon *Jacob's Ladder* have Wings, yet they fly not, but ascend and descend in Order from Step to Step. The Soul, which rises from Sin to Devotion, is compar'd to the Dawning of the Morning, which rising drives not away the Darknes in an instant, but by Degrees. The Cure (says the Aphorism) which is made by leisure, is ever the most assured. The Diseases of the Soul, as well as those of the Body, come posting on Horse-back, but

but depart leisurely on foot. Courage and Patience then, O *Philothea*, are necessary in this Enterprife. Alas! How much are those Souls to be pity'd, who, seeing themselves subject to many Imperfections, after having a little exercis'd themselves in Devotion, begin to be troubled, disquieted, and discouraged, suffering their Hearts almost to yield to the Temptation of forsaking all, and returning back! But on the other side, is it not also exceeding dangerous for those others, who by a contrary Temptation make themselves believe, that they are cleans'd from their Imperfections, the first Day of their Purgation; and esteeming themselves perfect, being scarcely yet initiated, take upon them to fly without Wings!

3. O *Philothea*, in what danger are they of Relapsing, for being taken too soon out of the Phylician's Hands? Ha! *rise not before it be light* (says the Prophet) *rise after you have rested*; and he himself practising this Lesson, and having been already wash'd and purified, yet desires to be cleans'd again.

4. The Exercise of purging the Soul neither can nor ought to end but with our Life: Let us then not afflict ourselves with our Imperfections, for our Perfection consists in resisting them; and we cannot resist them without seeing them, nor vanquish them without encountering them. Our Victory lies not in not being sensible of them, but in not consenting to them: But to be disturbed by them, is not to consent to them. Nay, it is necessary for the Exercise of our Humility, that we be sometimes

sometimes wounded in this Spiritual Combat ; but we are never to be accounted conquer'd, unless we either lose our Life or Courage. Now Imperfections, or Venial Sins, cannot deprive us of Spiritual Life ; for that is not lost, but by Mortal Sin. It then only remains, that they daunt not our Courage: *Deliver me, O Lord*, said David, *from Cowardise and Faint-heartedness*. It is a happy Condition for us in this War, if by Fighting we may be always Conquerors.

C H A P. VI.

Of the first Purgation, which is that of Mortal Sin.

1. **T**HE first Purgation, which ought to be made, is that of Sin ; the means to make it, is the Sacrament of Penance. Seek the most able Confessor you can ; take in Hand some one of the little Books, which have been compos'd for the helping of Consciences to make an entire and good Confession ; as, *Granada, Bruno, Arias, and Augerius* ; read them carefully, and observe from Point to Point in what you have offended, beginning from the time you had the Use of Reason to the present Hour. If you distrust your Memory, write what you have observed ; and having so prepar'd and gather'd together the offensive Humours of your Conscience, abhor and reject them with the greatest Grief and Contrition your Heart can conceive ; well pondering these

these four Things ; That by Sin you have lost the Grace of God ; forsaken your Part in Heaven ; incurr'd the perpetual Pains of Hell ; and renounc'd the Eternal Love of God.

2. You see, *Philothea*, that I speak of a general Confession of the whole Life ; which tho' I confess indeed not to be always absolutely necessary, yet I consider withal that it will be exceeding profitable to you in this Beginning ; and therefore I earnestly advise it. It often happens, that the ordinary Confessions of those, who live a common and vulgar Life, are full of great Defects : For many times they prepare not themselves at all, or very little ; neither have they sufficient Contrition : Nay, it too frequently falls out, that they confess with a tacit Will of returning to Sin, because they are not willing to avoid the Occasions of Sinning, nor make use of the Means necessary to Amendment of Life : And in all these Cases, a general Confession is requisite to secure the Soul. But, besides a general Confession recalls us to the Knowledge of ourselves, it stirs us up to a wholesome Shame and Confusion for our Life past ; causes us to admire the Mercy of God, who has so long and so patiently expected us : It quiets our Hearts, refreshes our Spirits, excites in us good Resolution, gives Occasion to our Ghostly Father to prescribe us Advices more suitable to our Condition, and opens our Hearts that we may with more Confidence express ourselves in our ensuing Confessions. Speaking then of a general renewing of our Heart, and of an intire Conversion of
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our Souls to God, by means of a devout Life, it seems reasonable to me, *Philothea*, that I advise thee to this general Confession.

C H A P. VII.

Of the second Purgation, which is, that of the Affection to Sin.

1. **A**LL the *Israelites* departed in effect out of the Land of *Egypt*, but they did not all depart in Affection: Wherefore in the Wilderness many of them repin'd, that they had not the Onions and Flethpots of *Egypt*. So there are Penitents who in effect forsake Sin, but not in Affection, that is, they propose to sin no more: But it is with a certain Reluctancy of Heart to abstain from the mischievous Delights of Sin. Their Heart renounces Sin, and avoids it; but it ceases not to look often back that way, as *Lot's* Wife did towards *Sodom*. They abstain from Sin as sick Men do from Melons, which they forbear, because the Physician threatens them with Death, if they eat them; but they are troubled to refrain: They talk of them, and are unwilling to believe them hurtful: They will at least smell to them, and account those happy who may eat them: So these weak and faint-hearted Penitents abstain from Sin for a time, but to their Grief: They would willingly sin, and not be damn'd: They speak of Sin with a certain Satisfaction and Relish, and think those more easy, who sin.

2. A Man, resolv'd to revenge himself,
will

will change his mind in Confession ; but soon after, he will be found among his Friends, taking Pleasure to speak of his Quarrel, and saying, *Had it not been for the Fear of God, he would have done this or that : O how hard is God's Laws in this point of Forgiving ! I would to God that Revenge were lawful.* Ah ! who sees not, that altho' this poor Man be without Sin, he retains notwithstanding the Affection to Sin : and being out of *Egypt* in effect, he is there yet in Desire, longing after the Garlick and Onions he was wont to eat : as doth a Woman, who having abandon'd her wanton Loves, is pleas'd nevertheless in being courted and frequented. Alas ! In how great Danger are such People ?

3. O *Philothea*, since you are willing to undertake a Devout Life, you must not only forsake Sin itself, but also cleanse your Heart from all Affections to Sin. For besides the Danger of Relapsing, these wretched Affections will perpetually waste and deject your Spirit ; so that you will not be able to do good Works cheerfully, diligently and frequently, in which nevertheless consists the very Essence of Devotion. Those Souls which are gone out of the State of Sin, but still retain their Affection to Sin, may (in my Opinion) be likened to Maids who have the Green-sickness ; they are not sick, yet are all their Actions distemper'd : they eat without Relief, Sleep without Rest, laugh without Delight, and rather drag themselves along, than walk. Just so these Souls do good ; but with so great a Spiritual Weariness, that it
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takes away all the Grace from their Good Works, which are few in Number, and small in Effect.

C H A P. VIII.

Of the Means to make this second Purgation.

1. **N**OW the first Means and Foundation of this second Purgation, is a lively and strong Apprehension of the great Prejudice Sin brings us, which causes us to enter into a deep and vehement Contrition. For as Contrition (so it be true, be it never so little, especially when join'd with the Virtue of the Sacrament) cleanses us sufficiently from Sin; so when it is great and fervent, it cleanses us from all Affections which depend upon Sin. A weak Hatred makes us loath and avoid the Company of him we hate: But if it be a mortal and violent Hatred, we not only fly and abhor him, but we detest the Conversation even of his Friends and Kindred, yea we hate his very Picture, and whatsoever belongs to him. So when the Penitent hates his Sin, only with a light tho' a true Contrition, he resolves indeed to sin no more: But when he abhors it with a powerful and vigorous Contrition, he then not only detests the Sin, but all the Affections, Dependences, and Occasions of Sin.

2. We must then, *Philothea*, enlarge our Contrition and Repentance, as much as is possible; to the end it may extend to the least and meanest Consequence of Sin. *S. Mary Magdalen*, in her Conversion, so utterly lost the
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Contentment and Pleasure she had taken in Sin, that she never more thought of it. And *David* protested not only to abhor Sin, but also all the Ways and Paths of it. In this point consists the Renewing of the Soul, which the same Prophet compares to the growing young of an Eagle.

3. Now to gain this Apprehension and Contrition, you must diligently employ yourself in these following Meditations: Which being well practis'd, (by the Help of God's Grace) will root out of your Heart all Sin, with its principal Affections; and indeed, to this end it is, that I have fram'd them. You shall use them in Order, as I have placed them, taking but one for each Day, and that, if it may be, in the Morning (which is the most proper time for all Spiritual Exercises) to the end that you may ruminate and meditate on them the rest of the Day. But if you are not yet accusom'd to Meditation, observe that which shall be said in the Second Part.

C H A P. IX.

The first Meditation. Of our Creation.

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you.

Considerations.

1. **C**ONSIDER, that so many Years past you were not yet in the World, and that your Being was a meer nothing. Where were we (O my Soul) at that time? The World had

had then lasted so many Ages, and yet there was no News of us.

2. God has framed you out of this Nothing, to make you what you are, merely of his own Goodness, having no need at all of you.

3. Consider the Being that God has given you; for it is the highest in this visible World, capable of Eternal life, and of being perfectly united with his Divine Majesty.

Affections and Resolutions.

1. *Humble yourself exceedingly in the Presence of God, saying in your Heart, with the Psalmist:* O Lord, I am in thy Sight as a mere Nothing, and how hadst thou Remembrance of me, to create me? Alas! my Soul, thou wert ingulf'd in that ancient Nothing, and hadst yet been there had not God drawn thee thence: And what couldst thou have done remaining there?

2. *Give thanks to God.* O my great and good Creator, how am I oblig'd to thee, since thou hast vouchsafed to take me out of this nothing, and by thy great Mercy to make me what I am! What can I do to Bless thy holy Name, as I ought, and to render due Thanks to thy inestimable Goodness?

3. *Confound yourself.* But, alas! my Creator, instead of uniting myself to thee by Love and Service, I am become Rebellious by my inordinate Affections, wandering and straying from thee, to unite myself to Sin; valuing thy Goodness no more, than if thou hadst not been my Creator.

4. *Prostrate*

4. *Prostrate yourself before God.* O my Soul, know, that our Lord is thy God; it is he that has made thee, and not thou thyself. O God, am the Work of thy Hands.

5. I will then no more henceforth take Pleasure in myself, since of myself I am nothing. Why dost thou magnify thyself, O Dust and Ashes? yea rather, O very nothing, why dost thou exalt thyself? To humble therefore myself, I resolve to do such and such things, to suffer such and such Disgraces. I will change myself, henceforth follow my Creator, and esteem myself honour'd with that Condition, and Being, which he has given me, employing it entirely in Obedience to his Will, by such means as shall be taught me, and as I shall learn from my Ghostly Father.

Conclusion.

1. *Give thanks to God.* Bless thy God, O my soul, and let all my Bowels praise his holy Name, for his Goodness has drawn me, and his Mercy has created me out of nothing.

2. *Offer.* O my God, I offer to Thee the Being which thou hast given me; from my Heart I dedicate and consecrate it to Thee.

3. *Pray.* O God, strengthen me in these Affections and Resolutions. O Holy Virgin, recommend them to the Mercy of thy Son, with all for whom I ought to pray, &c. *Pater. Ave. Credo.*

4. After your Prayer, walk a while; and out of these Considerations, which you have

have made, gather a little Nofegay of Devotion, to fmell to all the reft of the Day.

C H A P. X.

2. *Meditation.* *Of the End for which we were created.*

Preparation. 1. Place yourself in the Prefence of God. 2. Befeech him to inspire you.

Considerations.

1. **G**OD has not placed you in this World for any need he has of you, who are altogether unprofitable to him, but only to exercife his Goodnefs in you, by giving you his Grace and Glory. And to that End he hath enrich'd you with an Underftanding to know him; with a Memory to be mindful of him; a Will to love him; an Imagination to represent to yourfelf his Benefits; Eyes to behold his wonderful Works; a Tongue to praise him; and fo of the other Faculties.

2. Being created, and put into the World for this Intention, all Actions contrary to it are to be avoided and rejected; and thofe, which conduce not to this End, ought to be condemn'd as vain and fuperfluous.

3. Consider the Wretchednefs of Worldlings, who never think of this, but live as tho' they believ'd themfelves created to no other end, than to build Houfes, plant Trees, heap up Riches, and fuch like Fooleries.

Affections

Affections and Resolutions.

1. *Confound yourself, reproaching your Soul with her Misery, which was formerly so great, as that she hath seldom or never consider'd this.* Alas, (shall you say) how did I employ my Thoughts O God, when I plac'd them not upon thee! What did I remember, when I forgot thee? What did I love, when I lov'd not thee? Alas! I ought to have fed upon Truth, and I have glutted myself with Vanity; I have serv'd the World, which was created but to serve me.

2. *Detest your past Life.* I renounce you O vain Thoughts and unprofitable Fancies: I abjure you, O frivolous and hateful Remembrances: O unfaithful and disloyal Friendships, lewd and wretched Slaveries, ungrateful Contentments, and irksome Pleasures, I abhor you.

3. *Return to God.* And thou, O my God, my Saviour, thou shalt be henceforth the sole Object of my Thoughts; I will no more apply my Mind to Cogitations which may be displeasing to thee. My Memory shall entertain itself all the Days of my Life with the Greatness of thy Clemency so mercifully exercis'd on me: Thou shalt be the Delight of my Heart, and the Sweetness of my Affections.

4. Ah! such and such Trash and Trifles, to which I apply'd myself; such and such unprofitable Employments, in which I fondly squander'd away my Days; such and such Affections, which captivated my Heart, shall henceforth be a Horror to my Thoughts; and to this End I will use such and such good Remedies.

Conclu-

Conclusion.

1. *Thank God, who made you for so excellent an End.* Thou hast created me, O Lord, for thyself, and for an eternal Enjoyment of thy incomprehensible Glory: O when shall I be worthy of it? When shall I bless Thee according to my Duty?

2. *Offer.* I offer to Thee, O my dear Creator, all these Affections and Resolutions, with all my Heart and Soul.

3. *Pray.* I beseech Thee, O God, to accept these my Desires and Vows, and to give thy holy Benediction to my Soul, to the End that it may accomplish them, through the Merits of thy Blessed Son's Blood shed upon the Cross, &c. *Pater. Ave. Credo.* Make your little *Nosegay of Devotion, as aforesaid.*

C H A P. XI.

3. *Meditation. Of the Benefits of God.*

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you.

Considerations.

1. **C**onsider the Corporal Graces, which God has given you; what a Body, what Conveniences to maintain it, what Health and lawful Recreations to entertain it, what Friends and Assistances. But consider all this with respect to many other Persons, much more worthy than yourself, who are destitute of all these Blessings; some spoil'd in their Bodies, Health and Members; others abandon'd
to

to the Mercy of Reproaches, Contempts, and Dishonours; others opprest'd with Poverty; and God has not suffered you to become so miserable.

2. Consider the Gifts of Mind. How many are there in the World, stupify'd, frantick, and mad! And why are not you of this Number? God has favour'd you. How many are there, who have been brought up rudely, and in gross Ignorance! And by God's Providence you have been educated civilly and honourably.

3. Consider these Spiritual Graces, O *Philothea*. You are a Child of the Catholick Church; God has taught you to know him even from your Youth. How often has he given you his Sacraments? How many Inspirations, internal Illuminations and Reprehensions for your Amendment? How frequently has he pardon'd you your Faults? How often has he delivered you from the Occasions of casting yourself away, to which you were exposed? And were not these Years past given you as a Time and Opportunity to advance the Good of your Soul? Consider in particular how sweet and gracious God has been to you.

Affections and Resolutions.

1. *Admire the Goodness of God.* O how good is my God towards me! O how gracious he is! How rich is thy Heart, O Lord, in Mercy, and liberal in Clemency! O my Soul, let us recount for ever, how many Favours he hath done us.

2. *Be*

2. *Be astonished at your Ingratitude.* But what am I, O Lord, that thou art so mindful of me! Ah, how great is my Unworthiness! Alas, I have even trodden thy Blessings under Foot! I have dishonour'd thy Graces, converting them into Abuse and Contempt of thy Sovereign Goodness. I have oppos'd the Depth of my Ingratitude to the Height of thy Grace and Favour.

3. *Stir yourself up to Acknowledgment.* Well then, my Heart, be now no more unfaithful, ungrateful, and disloyal to this great Benefactor. And now shall not my Soul henceforth be wholly subject to God, who has wrought so many Wonders and Favours in me, and for me?

4. Ah! withdraw then your Body, *Philothee*, from such and such Sensualities; and consecrate it to the Service of God, who has done so much for it. Apply your Soul to know and acknowledge him by such Exercises, as shall be requisite for that Purpose. Employ diligently the Means which are in the Church to save yourself, and love Almighty God. Yes, (O my God) I will frequent Prayer, I will hear your Holy Word, and put in Practice your Inspirations and Counsels.

Conclusion.

1. Thank God for the Knowledge he hath now given you of your Duty, and for the Benefits hitherto receiv'd.

2. Offer him your Heart with all your Resolutions.

3. Pray

3. Pray him that he will strengthen you to practise them faithfully, through the Merits of his Son's Death : Implore the Intercession of the Blessed Virgin, and of the Saints. *Pater noster. Ave Maria. Credo.*

Make your little spiritual Nosegay, as before.

C H A P. XII.

4. *Meditation. Of Sin.*

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you.

Considerations.

1. **C**ALL to Mind, how long it is since you began to sin, and examine how much, since that Beginning, Sins have been multiply'd in your Heart. How every Day you have increas'd them against God, yourself, and against your Neighbour, by Work, by Word, or by Desire.

2. Consider your evil Inclinations, and how far you have follow'd them : And by these two Points you shall find, that your Sins are greater in Number than the Hairs of your Head, yea than the Sands of the Sea.

3. Consider in particular the Sin of Ingratitude against God, which is a general Sin, and extends itself over all the rest, making them infinitely more enormous. Consider then, how many Benefits God has bestowed on you, and how you have abus'd them all in Prejudice of the Giver : And in particular, how many Inspirations have you despis'd ? How many good

C

Motions

Motions have you made unprofitable? But above all, how many times have you receiv'd the Sacraments, and where are the Fruits of it? What is become of all those precious Jewels with which your dear Spouse adorn'd you? All these have been bury'd under your Iniquities. With what Preparation have you receiv'd them? Think on this Ingratitude; that he having run so far after you, you have run from him to lose yourself.

Affections and Resolutions.

1. *Be confounded at your Misery.* O my God, how dare I appear before thine Eyes? Alas! I am but the Corruption of the World, and a very Sink of Sin and Ingratitude. Is it possible, that I have been so disloyal, as not to have left any one of my Senses, nor any one of the Powers of my Soul, which I have not corrupted, violated and defiled; and that not so much as one Day of my Life has pass'd, in which I have not brought forth such wicked Effects? Is it thus that I ought to recompence the Benefits of my Creator, and the precious Blood of my Redeemer?

2. *Crave Pardon;* and cast yourself at the Feet of our Lord like a Prodigal Child, like a *Magdalen*, or like a Woman that has defiled her Marriage-bed with all kind of Adultery. Mercy, O Lord, upon this poor Sinner! Alas, O living Fountain of Compassion, have Pity on this Wretch.

3. *Resolve to live better.* No, O Lord, never more, with the Help of thy Grace, never more will I abandon myself to Sin. Alas,
I have

I have lov'd it too much ; now I detest it, and embrace thee ; O Father of Mercy, I will live and die in Thee.

4. To expiate my Sins past, I will accuse myself of them courageously, and will not leave one unbanished from my Heart.

5. I will do all possible Endeavour to extirpate all the Roots of Sin out of my Heart ; and in particular, such and such Vices which do most annoy me.

6. To accomplish this, I will constantly embrace the Means which shall be advis'd me, and think I have never done enough to repair so grievous Offences.

Conclusion.

1. Give God Thanks, for expecting your Amendment till this Hour, and bless him, that he has given you these Affections.

2. Offer him up your Heart, that you may put them in Execution.

3. Desire him to strengthen you, &c. *Pat-
ter, Ave. Credo.*

Make your little Nofegay of Devotion as aforesaid.

C H A P. XIII.

5. *Meditation. Of Death.*

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you with his Grace. 3. Imagine yourself to be extremely sick, lying on your Bed, and without any Hope of Recovery.

Considerations.

1. **C**onsider the Uncertainty of the Day of your Death. O my Soul, thou must depart one Day out of this Body: But when shall that Day be? shall it be in Winter, or in Summer? in City, or in Country? by Day, or by Night? shall it be suddenly, or on Notice given thee? By Sicknefs, or by Accident? Shalt thou have Leisure to confess thee? Shalt thou have the Assistance of thy Ghostly Father? Alas! Of all this we know nothing at all: Only certain it is, that we shall die, and that always sooner than we imagine.

2. Consider, that then the World shall end in regard of you: For it will last no longer to you, it will turn upside down before your Eyes: For then the Pleasures, the Vanities, the worldly Joys, and fond Affections of our Life will seem to us Shadows and airy Clouds. Ah! Wretch! For what Toys and Trifles have I offended God? You shall then see, that for Nothing we have forsaken him. On the contrary, Devotion and good Works will then seem to you sweet and delightful. O why did I not follow this fair and pleasant Path? Then Sins, which seemed very little, will appear as big as Mountains, and your Devotion very small.

3. Consider the long and languishing Farewells your Soul will then give this World: She will then take her Leave of Riches, Vanities, and all idle Company; of Pleasures, Pastimes, Friends and Neighbours; of Kindred, Children, Husband and Wife; briefly,
of

of every Creature ; and finally of her own Body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this Body, to cover it under the Earth : Which done, the World will think no more of you, than you have thought on others : God's Peace be with him (they will say) and that's all : O Death, how void art thou of Regard or Pity !

5. Consider how the Soul, being departed from the Body, takes her Way to the right-hand or to the left. Alas ! Whether shall your's go ? What Way shall it take ? No other than that which it begun here in this World.

Affections and Resolutions.

1. *Pray to God, and cast yourself into his Arms.* Alas, O my Lord, receive me into thy Protection at that dreadful Day : Make that Hour happy and favourable unto me : And rather let all the other Days of my Life be sad and sorrowful.

2. *Despise the World.* Seeing I know not the Hour in which I must leave thee, O wretched World, I will no more fix my Love upon thee. O my dear Friends and Allies, pardon me, if I love you no more but with an holy Friendship, which may last eternally : For why should I unite myself to you so, as to be forced to break and dissolve that Knot.

3. I will then prepare myself against that Hour, and take all requisite Care to end this Journey happily : I will secure the State of my Conscience to the uttermost of my Ability, and

take present Order for Reparation of such and such Defects.

Conclusion.

4. Give thanks to God for these Resolutions, which he has given you: Offer them to his Divine Majesty: Be instant with him to give you a happy Death, by the Merits of that of his dearly beloved Son: Implore the Assistance of the blessed Virgin and glorified Saints. *Pater. Ave. Credo. Make a Posy of Myrrh.*

C H A P. XIV.

6. *Meditation. Of Judgment.*

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you with his Grace.

Considerations.

1. **A**fter the Time that God hath prescribed for the Continuance of the World; after many Signs, and horrible Presages, which will cause Men to faint away for Fear and Anguish; a Fire, raging like a Torrent, shall burn and reduce to Ashes ever thing that is upon the Face of the Earth; nothing which we see upon it, shall be spared.

2. After these Flames and Thunderbolts, all Men shall rise from their Graves, (excepting such as are already risen) and at the Voice of the Angel they shall all appear in the Valley of *Josaphat*. But alas, with what Difference! For the one Sort shall rise in glorified and resplendent Bodies; the others, in Bodies most hideous and horrid.

3. Con-

3. Consider the Majesty with which the Sovereign Judge will appear, environ'd with all his Angels and Saints: Before him shall be borne his Cross, shining much brighter than the Sun; an Ensign of Mercy to the Good, and of Justice to the Wicked.

4. This Sovereign Judge by his dreadful Command, which shall be suddenly obey'd, will separate the Good from the Bad, placing the one at his right-hand, and the other at his left; (O Everlasting Separation!) after which these two Bands shall never meet.

5. This Separation being made, and the Books of Conscience open'd, all Men shall see clearly the Malice of the Wicked, and their Contempt against God; and on the other side, the Penance of the Good, and the Effects of God's Grace which they have receiv'd; and nothing shall lie hid. O God, what a Confusion will this be to the one, and what Consolation to the other!

6. Consider the last Sentence pronounced against the Wicked: *Go ye cursed into everlasting Fire, prepared for the Devil and his Angels.* Ponder well these weighty Words. *Go*, saith he: A Word of eternal Banishment against those miserable Wretches, excluding them eternally from his glorious Presence. He calls them *Cursed*: O my Soul, how dreadful a Curse! A general Curse, including all manner of Woes; and an irrevocable Curse, comprehending all Times, and Eternity. He adds, *into everlasting Fire*: Behold, O my Heart, this vast Eternity: O eternal Eternity of Pains, how dreadful art thou! C 4 7. Con-

7. Consider the contrary Sentence of the Good. *Come*, saith the Judge : O sweet Word of Salvation, by which God draws us to himself, and receives us into the Bosom of his Goodness ! *Blessed of my Father* : O dear Blessing, which comprehends all Happiness ! *Possess the Kingdom which is prepared for you from the beginning of the World* : O good God, what Excess of Bounty ! For this Kingdom shall never have an End.

Affections and Resolutions.

1. Tremble, O my Soul, at the Remembrance of these things. O my God, who can secure me in that Day, in which the Pillars of Heaven shall tremble for Fear !

2. Detest your Sins, which only can condemn you in that dreadful Day.

3. *Ah ! wretched Heart of mine resolve to amend.* O Lord, I will judge myself now, that I may not be judged then ; I will examine my Conscience, and condemn myself ; I will accuse and chastise myself, that the Eternal Judge condemn me not in that dreadful Day. I will therefore confess, and accept of all necessary Advices, &c.

Conclusion.

1. Thank God, who has given you Means to provide for that Day, and Time to do Penance.

2. Offer him your Heart to perform it.

3. Pray

3. Pray him to give you Grace duly to accomplish it. *Pater. Ave. Credo. &c.*

Make your Spiritual Poesy for all the Day.

C H A P. XV.

7. *Meditation. Of Hell.*

Preparation. 1. Place yourself in the Presence of God. 2. Humble yourself, and implore his Assistance. 3. Represent to yourself a dark City all burning, all stinking with Pitch and Brimstone, and full of Inhabitants who cannot get out.

Considerations.

1. **T**HE Damn'd are in the Depth of Hell, as within this woful City, where they suffer unspeakable Torments in all their Senses and Members; because, as they have imploy'd all their Senses and Members in Sinning, so shall they suffer in them all the Pains which are due to Sin. The Eyes, for lascivious Looks, shall be afflicted with the horrid Vision of Hell and Devils. The Ears, for delighting in vicious Discourses, shall hear nothing but Wailings, Lamentations, and desperate Howlings: And so of the rest. 2. Besides all these Torments, there is yet another greater, which is the Loss and Privation of God's Glory, from the Sight of which they are excluded for ever. Now if *Absolom* found it more grievous to him to be depriv'd of the amiable Face of his Father *David*, than to be banish'd; O God, what a Grief will it be, to be for ever

excluded from beholding thy most sweet and gracious Countenance!

3. Consider, above all, the Eternity of these Pains, which above all things make Hell intolerable. Alas! If a Flea in our Ear, or if the Heat of a little Feaver makes one short Night so long and tedious, how terrible will the Night of Eternity be, accompany'd with so many Torments! From this Eternity proceeds eternal Desperation, infinite Rage, and Blasphemy, &c.
Affections and Resolutions.

1. *Terrify your Soul with the Words of Holy Job.* O my Soul, art thou able to live for ever in everlasting Flames, and amidst this devouring Fire? Wilt thou forsake the Sight of thy God for ever?

2. *Confess that you have deserv'd it, yea oftentimes.* From henceforth I will take a new Course; for why should I descend into this bottomless Pit? I will therefore endeavour to avoid Sin, which only can bring me to this eternal Death.

Give thanks, offer, pray. Pater. Ave. Credo.

C H A P. XVI.

8. *Meditation. Of Paradise.*

Preparation. 1. Place yourself in the Presence of God. 2. Beseech him to inspire you with his Grace.

Considerations.

1. **C**ONSIDER a fair and clear Night, and think how pleasant it is to behold the Sky all spangled with that Multitude and Variety

Variety of Stars, to join this now with the Beauty of as clear a Day, so as the Brightness of the Sun may no ways hinder the Lustre of the Stars nor Moon; and then say boldly, that all this put together is nothing in regard of the excellent Beauty of that great Paradise. O how this lovely Place is to be desir'd! O how precious is this City!

2. Consider the Glory, Beauty, and Multitude of the Inhabitants in this blessed Country? those Millions of Millions of Angels, Cherubins, and Seraphins; those Troops of Apostles, Prophets, Martyrs, Confessors, Virgins, and holy Matrons: The Number is innumerable. O blessed is this Company! the meanest of them is more beautiful to behold than all the World: What a Sight then will it be to see them all? But O my God, how happy are they! They sing continually harmonious Songs of eternal Love; they always enjoy a constant Mirth, they interchange one with another unspeakable Contentments, and live in the Comfort of a happy and indissoluble Society.

3. In fine, consider how blessed they are, to enjoy God, who rewards them for ever with his lovely Aspect, and by the same infuses into their Hearts a Treasure of Delights. How great a Happiness is it to be united everlastingly to their Maker! They are there like happy Birds, flying, and singing perpetually in the Air of his Divinity, which encompasses them on all sides with incredible Pleasure. There every one does his best, and without Envy sings
the

the Creator's Praise. Blessed be thou for ever, O sweet and sovereign Creator and Redeemer, who art so bountiful to us, and do'st communicate to us so liberally the everlasting Treasures of thy Glory. Blessed be you for ever, says he, my Beloved Creatures, who have so faithfully serv'd me, and who now shall praise me everlastingly with so great Love and Courage.

Affections and Resolutions.

1. *Admire and praise this Heavenly Country.* O how beautiful art thou my dear Jerusalem! and how happy are thy Inhabitants!

2. *Reproach your Heart with the little Courage it has had hitherto, in wandering so far from the Way of this glorious Habitation.* O why have I so far stray'd from my sovereign Good? Ah! Wretch that I am, for these foolish and trivial Pleasures, have I a Thousand Thousand Times forsaken eternal and infinite Delights: Was I mad, to despise such precious Blessings, for so vain and contemptible Affections!

3. *Aspire, notwithstanding, with Fervour to this delicious Habitation.* O my gracious God, since it has pleas'd Thee at length to direct my wandering Steps into the right Way, never hereafter will I turn back. Let us go, my dear Soul, let us go to this Eternal Repose; let us walk towards this blessed Land, which is promis'd us: What do we in this *Egypt*? I will therefore disburden myself of all such Things as may divert or retard me in so happy a Journey; I will perform such and such Things as
may

may conduct me to it. *Give Thanks, Offer, Pray. Pater. Ave. Credo.*

C H A P. XVII.

9. *Meditation. Ey way of Election, and Choice of Paradise.*

Preparation. 1. Place yourself in the Presence of God. 2. Humble yourself before his Majesty, beseeching him to inspire you with his Grace. 3. Imagine yourself to be in a plain Field, all alone with your good Angel, as young *Toby* going to *Rages*, and that he shews you Paradise open, with all the Pleasures represented in the former Meditation of Paradise; then beneath that, he shews you Hell, wide open, with all the Torments described in the Meditation of Hell. You being thus pleas'd in your Imagination, and kneeling before your good Angel,

Considerations.

1. **C**onsider, that it is most true, you are between Heaven and Hell; and that the one and the other is open to receive you, according to the Choice which you shall make.

2. Consider that the Choice which one makes in this World, shall last for all Eternity in the other.

3. And tho' both the one and the other be open to receive you, according to your Choice, yet God, who is ready to give you either the one by his Justice, or the other by his Mercy, desires notwithstanding with an incomparable Desire, that you would make Choice of Heaven;

ven ; and your good Angel also importunes you with all his Power, offering you on God's Behalf a thousand Assistances, and a thousand Graces, to help you thither.

4. Consider, that Jesus Christ beholds you from above in his Clemency, and graciously invites you, saying ; Come, my dear Soul, to everlasting Rest, within the Arms of my Goodness, where I have prepared immortal Delights for thee in the Abundance of my Love. Behold likewise, with your inward Eyes, the Holy Virgin, who with a motherly Love exhorts you, saying ; Courage, my Child, despise not the Desires of my Son, nor so many Sighs which I have cast forth for Thee, thirsting with him after thy Eternal Salvation. Behold the Saints also who exhort you, and Millions of Blessed Souls sweetly inviting you, and wishing nothing more than to see your Heart united with theirs to praise God for ever ; assuring you that the Way to Heaven is not so hard as the World makes it. Courage, dear Friend (say they) He that shall diligently consider the Way of Devotion, by which we ascended hither, shall see that we came to these Delights by Pleasures incomparably more sweet than those of the World.

Election.

1. O Hell, I detest thee now and for evermore : I detest thy Torments and Pains ; I detest thy miserable and accursed Eternity ; and above all, I detest those Eternal Blasphemies and Maledictions, which thou vomitest out Eternally against my God. And turning my Heart and Soul to thee, O beautiful Paradise,

dise, everlasting Glory, and endless Felicity, I choose my Habitation for ever and irrevocably within thy fair and sacred Mansions, within thy holy and most lovely Tabernacles. I bless thy Mercy, O my God, and embrace the Offer which it pleaseth thee to make me of it. O my Saviour Jesus, I both accept thy everlasting Love, and the Purchase which thou hast made for me of a Place in this Blessed *Jerusalem*, not so much for any other Thing, as to love and bless Thee for ever and ever.

2. Accept the Favours which the Blessed Virgin and the Saints present you. Promise them to advance towards them; and give your Hand to your good Angel, that he may guide you thither: Encourage your Soul to make this Choice. *Pater. Ave. Credo.*

CHAP. XVIII.

10. Meditation. By way of Election, and Choice which the Soul makes of a Devout Life.

Preparation. 1. Place yourself in the Presence of God. 2. Prostrate yourself before him, and implore the Assistance of his Grace.

Considerations.

1. **I** Magine yourself again to be in a plain Field, all alone with your good Angel; and that you see on your left-hand the Devil seated on a great high Throne, with many infernal Spirits about him, and environ'd with a great Troop of Worldlings, which all bear-headed acknowledge him for their Lord, and do him Homage, some by one Sin and some by another.

another. Observe the Countenance of all the woeful Courtiers of this abominable King. Behold some of them transported with Hatred, Envy, and Choler ; others killing one another ; others wasted, pensive, and carking to heap up Riches ; others attentive to Vanity, without any Manner of Pleasure which is not unprofitable and vain ; others wallowing, bury'd and putrify'd in their brutish Affections. Behold how they are all without Rest, Order and Decency : Behold how they despise one another, and love but in Shew. In a word, you shall see a pitiful Common-wealth miserably tyranniz'd over by this cursed King, which will move you to Compassion.

2. On the other side, behold Jesus Christ crucify'd, who with a cordial Love prays for these poor enthrall'd People, that they may be freed from this Tyranny ; and calls them to Himself : Behold round about him a Troop of Devout Persons with their Angels. Contemplate the Beauty of this Kingdom of Devotion. O what a Sight is it to see this Troop of Virgins, Men and Women, whiter than the Lilies ; that Assembly of Widows, full of holy Mortification and Humility ! See the Ranks of divers Marry'd People, living peaceably together with mutual Respect, which cannot be without Charity. Consider how these Devout Souls join the exterior Care of their House with the Care of the Interiour, the Love of the Husband with that of the Celestial Bridegroom. Consider them all universally, and you shall see them in a sweet, holy, and lovely Method

shod observing our Saviour, whom every one would willingly plant in the midst of his Heart. They are full of Joy, but that Joy is comely, charitable, and well-order'd; they love one another; but their Love is most pure and sacred. Such as suffer Afflictions amongst this Devout Company, torment not themselves much, nor lose Courage. Lastly, behold those Eyes of our Saviour who comforts them, and how they altogether aspire to him.

3. You have already shaken off Satan, with all his cursed and execrable Troop, by the good Affections you have conceiv'd; but you are not yet arriv'd at Jesus, nor united with this Blessed and Holy Company of devout People, but have hitherto kept yourself between the one and the other.

4. The Blessed Virgin, with St. *Joseph*, St. *Lewis*, St. *Monica*, and a hundred Thousand others, who are in the Squadron of those that liv'd in the World, do invite and encourage you.

5. The Crucify'd King calls you by your own Name; Come, my well beloved, come that I may crown thee.

Election.

1. O World! O abominable Troop! No, never shall you see me under your Banner. I have for ever left off your Fooleries and Vanities. O King of Pride, O cursed King, infernal Spirit, I renounce thee with all thy vain Poms, I detest thee with all thy Works.

2. And turning myself to thee, my Dear Jesus, King of Felicity and immortal Glory,

I embrace thee with all the Powers of my Soul, I adore thee with all my Heart, I choose thee now and ever for my King, and by my inviolable Fidelity I pay thee irrevocable Homage, and submit myself to the Obedience of thy holy Laws and Ordinances.

3. O Sacred Virgin, my dear Lady, I choose thee for my Guide, I put myself under thy Colours, I offer thee a particular Respect and special Reverence.

4. O my good Angel, present me to this sacred Assembly, and forsake me not till I arrive at this Blessed Company, with whom I say and will say for ever, in Testimony of my Choice, Live Jesus, Live Jesus. *Pater. Ave. Credo.*

C H A P. XIX.

How to make a general Confession.

1. **B**Ehold here then (my dear *Philothea*) the Meditations requisite for our Purpose; which when you have ended, go on courageously in the Spirit of Humility to make your general Confession: But pray suffer not yourself to be troubled with any kind of Apprehension. The Scorpion which has stung us, is venomous in Stinging, but being reduced into Oil, becomes a sovereign Remedy against his own Sting. Sin is only shameful in the committing; but being converted into Confession and Repentance, it becomes both honourable and wholesome: Contrition and Confession are so precious, and so savoury, that they deface the

the Ugliness, and disperse the Loathsomeness of Sin. *Simon* the Leper judg'd *Mary Magdalen* a Sinner; but our Saviour deny'd it, and spake of nothing but the sweet Perfumes she poured forth, and of the Greatness of her Charity. If we be truly humble, O *Philothea*, our Sins will infinitely displease us, because God is offended by them; but the Accusation of our Sins will be sweet and pleasant to us, because God is honour'd thereby. It is a kind of Ease to us to acquaint the Physician rightly with the Disease that torments us.

2. When you shall be before your Ghostly Father, imagine yourself on Mount *Calvary*, kneeling right under the Feet of Jesus Christ crucify'd, whose precious Blood streams down on all Sides to wash you from your Iniquities. For tho' it be not the very Blood of our Saviour, yet it is the Merit of his Blood shed for us, which waters abundantly the Souls of the Penitents in every Confessionary. Open then your Heart freely to let out your Sins by Confession; for as fast as they go out, the precious Merits of his Divine Passion will enter in, to replenish it with Blessings.

3. But be sure to declare all, simply and plainly. Fully satisfy your Conscience in this now once for all; which done, then hearken to the Advertisements and Ordinances of your Ghostly Father, and say in your Heart; *Speak Lord, for thy Servant hearkneth unto thee*: yea (*Philothea*) it is God whom you hear; since he has said to his Vicars, *he that heareth you, heareth me.*

4. After

4. After that, take in hand this Protestation following, which serves for a Conclusion of all your Contrition, and which you ought first to have meditated and consider'd. Read it attentively, and with the greatest Feeling that possibly you can.

CHAP. XX.

An Authentical Protestation, to engrave in our Soul a firm Resolution to serve God, and to conclude the Acts of Penance.

I. **I** Underwritten, placed in the Presence of the Eternal God, and of all the Court of Heaven, having considered the exceeding Mercy of his Divine Goodness towards me most unworthy and wretched Creature, whom he has created of Nothing, preserv'd, sustained and deliver'd from so many Dangers, and laden with so many Benefits; but above all, having considered the incomprehensible Sweetness and Clemency wherewith this most good God has so graciously spared me in mine Iniquities; so frequently inspir'd me, inviting me to Amendment; and so patiently expected my Repentance and Conversion untill this N. Year of my Age, notwithstanding all my Ingratitude, Disloyalty, and Infidelity; whereby deferring my Conversion, and despising his Graces, I have so unadvisedly offended him: having moreover consider'd, that upon the Day of my holy Baptism I was so happily and holily vow'd and dedicated to my God, to be his Child, and that contrary to the Profession then made in my Name, I have so many times so execrably

crably and detestably profaned and violated my Understanding, applying and employing it against his Divine Majesty. At length returning to myself, prostrate in Heart and Mind before the Throne of the Divine Justice, I acknowledge, confess, and avow myself lawfully attainted and convicted of High-Treason against his Divine Majesty, and guilty of the Death and Passion of Jesus Christ, by reason of the Sins I have committed, for which he died and suffer'd the Torments of the Cross; so that, consequently, I am worthy to be cast away, and damned for ever.

2. But turning myself towards the Throne of the infinite Mercy of the same Eternal God, having detested from the Bottom of my Heart, and with all my Power, the Transgressions of my past Life, I most humbly beg and crave Pardon, Grace and Mercy, with intire Absolution from my Offences, by virtue of the Death and Passion of the same Saviour and Redeemer of my Soul: on which relying, as on the only Foundation of my Hope, I confirm again and renew the sacred Profession of my Allegiance made in my Behalf to God at my Baptism; renouncing the Devil, the World and the Flesh, abominating their horrible Suggestions, Vanities and Concupiscences, for all the time of this present Life, and for all Eternity. And converting myself unto my most Gracious and Merciful God, I desire, deliberate, purpose and resolve irrevocably to serve and love him now and for ever: And to this End, I give and consecrate to him my Spirit with all its Faculties, my
Soul

Soul with all its Powers, my Heart with all its Affections, and my Body with all its Senses; protesting never more to abuse any Part of my Being against his Divine Will and Sovereign Majesty; to whom I offer up and sacrifice myself in Spirit, to be perpetually a loyal, obedient, and faithful Creature, without ever unlaying, revolting, or repenting me of this Resolution.

3. But if (alas!) by the Suggestion of my Enemy, or through human Frailty I chance to transgress, in any thing whatsoever, this my Vow and Resolution; I protest and determine from this very Hour, by the Assistance of the Holy Ghost, to rise again so soon as I shall perceive my Fall, and to return anew to his Divine Mercy, without any Delay or Protraction whatsoever. This is my Will, Intention, and Resolution, inviolable and irrevocable, which Iadvow and confirm without Reservation or Exception, in the same sacred Presence of my God, and in the Sight of the Triumphant Church, and in the Face of the Church Militant my Mother, who hears this my Declaration in the Person of him that, as her Officer, hears me in this Action.

4. Let it please thee, O my Eternal God, Almighty and Gracious Father, Son, and Holy Ghost, to confirm me in this Resolution, and to accept this my cordial and inward Sacrifice in the Odour of Sweetness. And as it hath pleas'd thee to give me the Inspiration and Will to do this, so grant me Power and Grace to perform it. O my God, thou art my God,
God

God of my Heart, God of my Soul, and God of my Spirit; so I acknowledge and adore thee now and for ever. Live O Jesu.

C H A P. XXI.

The Conclusion for this first Purgation.

1. **T**His Protestation ended, be attentive and open the Ears of your Heart to hear in Spirit the Words of your Absolution, which the Saviour of your Soul himself, sitting on the Throne of his Mercy, will pronounce above in Heaven before all his Angels and Saints; at the same time the Priest in his Name absolves you beneath on Earth: So that all the Troops of the Blessed Souls, rejoicing at this your Happiness, will sing a Spiritual Hymn with incomparable Joy, and give the Kifs of Peace and Fellowship to your Heart now sanctify'd and re-establish'd in Grace.

2. O *Philothea*, behold this admirable Contract, by which you make a happy League with the Majesty of God; since in giving yourself to him, you gain'd both him and yourself for Life everlasting. It remains only to take Pen in Hand, and subscribe with a joyful Heart the Act of your Protestation, and so go to the Altar, where God on the other side will reciprocally sign and seal your Absolution, and the Promise he will make you of the Kingdom of Heaven, putting himself, by his venerable Sacrament, as a Seal and sacred Signet upon your renewed Heart.

3. Thus I hope, *Philothea*, your Soul will
be

be purged from Sin and all sinful Affections. Yet because these Affections do easily return to the Soul, through our Frailty and Concupiscence, which may well be mortify'd, but can never die while we live here on Earth, I will give you some Instructions which, being well practis'd, shall preserve you hereafter from Mortal Sin, and from all Affections thereof; so that it shall never take Root in your Heart. And because the same Instructions serve also for a more perfect Purification; before I deliver them, I will say somewhat of this more absolute Purity, to which I desire to conduct you.

C H A P. XXII.

That we must purify ourselves from the Affection we have to Venial Sins.

1. **A**S the Day-light increases, we see more clearly in the Glasse the Spots and Blemishes of our Faces: Even so as the inward Light of the Holy Ghost more and more illuminates our Consciences, we see more plainly and distinctly the Sins, the Inclinations, and Imperfections, which hinder us from attaining to true Devotion; and the self same Light which causes us to discover those Spots and Deformities, enflames us likewise with Desire to cleanse and purge us from them.

2. Thou shalt then discover, my dear *Philothea*, that besides Mortal Sins, and the Affections of them, (from which by the aforementioned Exercises thou hast been purged) there remain

remain yet in thy Soul divers Inclinations and Affections to Venial Sins.

3. I do not say thou shalt discover Venial Sins, but Affections and Inclinations to them: Now the one is far different from the other; for we can never be altogether free from Venial Sins, (at least to continue in that Purity for any long time) but we may well be without all Affections to Venial Sins: For it is one thing to lye once or twice merrily in Matters of small Importance, and another thing to take Pleasure in Lying, and to bear an Affection to this kind of Sin.

4. I say then, that it is necessary to purge the Soul from all Affections and Inclinations to Venial Sins; that is to say, we must not nourish voluntarily a Will to continue and persevere in any kind of Venial Sin: For it would be too great a Baseness to keep wittingly in our Conscience a thing so displeasing to God, as the Will to displease him. Venial Sin, be it never so little, displeases God, though not so highly that he will reject or damn us for it. If then Venial Sin displeases him, the Will and Affection to Venial Sin is no other thing than a Resolution to displease his Divine Majesty. And is it possible that a generous Soul should not only displease his God, but also affect to displease him?

5. Such Affections, my *Philothea*, are directly contrary to Devotion, as Affections to Mortal Sins are to Charity; they weaken the Forces of the Spirit, hinder the Course of Divine Consolations, open a Gate to Temptations,

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and altho' they kill not the Soul, yet they make it exceeding sick. *Dead Flies* (says the wife Man) *marr the Sweetness of an Ointment*: He would say, that Flies, staying not long upon the Ointment, but eating it in passing by, spoil no more than they take, the rest remaining good; but when they die in the Ointment, they deprive it of its Virtue, and leave it nothing worth: So Venial Sins, entering into a Devout Soul, and staying not long there, do not much prejudice it; but if the same Sins remain in the Soul, by the Affection she takes to them, they make her without doubt lose the Sweetness of the Ointment, that is, Holy Devotion.

6. *Spiders* kill not the *Bees*, but they spoil and corrupt their Honey, and so entangle their Combs with their Webs, that they cannot go forward in their Work; this is to be understood, when the *Spiders* make their abode among them: So Venial Sin kills not our Soul, but it spoils Devotion, and pesters the Powers of our Soul with such depraved Customs and Inclinations, that it can no more exercise Charity with Promptitude, in which Devotion consists; but this is to be understood, when Venial Sin makes abode in our Consciences, by the Affection we bear it.

7. It is but a small matter, *Philothea*, to tell some trivial Lye, to exceed a little in Words, in Actions, in Looks, in Apparel, in Mirth, in Play, in Dancing, so that as soon as these spiritual *Spiders* are entered into our Consciences, we chase and hunt them away, as the *Bees* do the corporal *Spiders*: But if we permit them to stay in our Hearts; and not only this,
but

but if we affect to retain and multiply them there, we shall soon find our Honey destroy'd, and the Hive of our Conscience pester'd and spoil'd. But I say once again, what Likelihood is there that a noble Soul should take pleasure in displeasing God, and delight in becoming offensive to him, or desire to do that which she knows to be a Vexation to him?

C H A P. XXIII.

That we ought to purify ourselves from Affections to Unprofitable and Dangerous Things.

I. **G**AMING, Masking, Feasting, Gallantry, Comedies, of themselves are no way hurtful, but indifferent, and may be us'd both well and ill; yet notwithstanding, these Things are dangerous, and to bear an Affection to them is yet more dangerous. I say then, *Philothea*, that altho' it be lawful to play, to dance, to deck and adorn yourself, to be present at honest Comedies, to banquet, &c. yet to delight in such Things is contrary to Devotion, and very offensive and dangerous. It is no Sin to do such Things, but it is Sin to affect them. It is Pity to sow, in the Garden of our Heart, such vain and foolish Affections, which take up the room of virtuous Impressions, and hinder the Sap of our Souls from nourishing good Inclinations.

2. The ancient *Nazarites* abstain'd not only from all that might inebriate, but also from Grapes, not that the Grape makes drunk, but because it was to be fear'd, that tasting the Grape they would be tempted to drink the Wine. I deny not but we may use sometimes

these dangerous Things, but I avow that we can never affect them without Prejudice to Devotion. The Stags, when they find themselves too fat, retire to the Bushes, knowing that being burthened with their own Weight, they are not able to run, if they should be hunted. The Heart of Man, overcharged with these superfluous, unprofitable, and perilous Affections, cannot run after God readily, swiftly, and lightly, which is the principal Point of Devotion.

3. Little Children delight and heat themselves in catching Butterflies, and none think it ill in them, because they are little Children: But is it not a ridiculous, nay rather a lamentable Thing, to see Men amuse and busy themselves about such unworthy Toys and Trifles as those which I have named; which, besides their Unprofitableness, put us in danger of committing Disorders and Exorbitances in their Pursuit. Wherefore, my dear *Philothea*, I say that we must necessarily purge ourselves from these Affections; for tho' the Acts are not always contrary to Devotion, yet the Affections are always prejudicial to it.

C H A P. XXIV.

That we must purge ourselves from corrupt Inclinations.

1. **W**E have yet moreover, *Philothea*, certain natural Inclinations, which, because they proceed not from our particular Sins, are not properly Sins, neither Mortal nor Venial, but are call'd Imperfections; and their
Acts

Acts are term'd Faults and Omissions. For Example, St. *Paula*, according to the Relation of St. *Jerome*, had a great Inclination to Grief and Sadness, so that, at the Death of her Children and Husband, she run a Hazard to die with Sorrow; this was an Imperfection, but no Sin, since she had it against her Will.

2. There are some naturally chearful, others froward; some hard to receive Advice, others inclined to Indignation; some prone to Choler, others to Love; and infine, there are few Persons in whom some such Imperfection may not be observ'd. Now altho' they are, as it were, proper and natural to every one, yet by Care and contrary Affection they may be moderated and corrected, yea, and we may altogether purge and deliver our Souls from them.

3. And I tell thee, *Philothea*, it is necessary so to do. Men have found the Means to change Bitter Almond-Trees into Sweet, only by piercing them near the Root to let out their Juice: And why may not we then let out our perverse Inclinations, and become better? There is no Nature so good, which may not be corrupted by vicious Customs; nor so perverse, that may not first by the Grace of God, and next by good Industry and Diligence, be reduced and overcome.

4. I will therefore now give you the Instructions, and propose the Exercises by which you may purge your Soul from dangerous Affections to Venial Sins, and secure your Conscience also more and more against all Mortal Sin. God give you his Grace to practise them well.

The SECOND PART
OF THE
INTRODUCTION,
CONTAINING
Advices for the Elevation of the SOUL to God
by PRAYER and the SACRAMENTS.

CH A P. I.

Of the Necessity of Prayer.

PRayer placing our Understanding in the Clearness of the Divine Light, and exposing our Will to the Heat of Heavenly Love, there is nothing so much purges our Understanding from its Ignorance, and our Will from its depraved Affections. It is the Water of Benediction, the Sprinkling whereof makes green and flourishing the Plants of our good Desires, washes our Souls from Imperfections, and quenches Passions in our Heart.

2. But above all, I recommend to you mental and cordial Prayer, and especially that which has for its Subject the Life and Passion of our Lord; for beholding him often by Meditation, your Soul will be fill'd with him, you will learn his Carriage, and frame your Actions according to the Model of his. He is the Light of the World; it is then in him, by

by him, and for him, that we must be guided and illuminated. He is the Tree of Life, under the Shadow of which we must refresh ourselves: He is the living Fountain of *Jacob*, to wash away all our Stains. Infine, as little Children, by hearing their Mothers, and by prattling with them, learn to speak; so we, conversing with our Saviour by Meditation, and observing his Words, his Works, and his Affections, shall soon, by Help of his Grace, learn to speak, work, and will like him. We must stop here, *Philothea*, and believe me, we cannot go to God the Father, but through this Gate: For even as the Looking-glass cannot terminate our Sight, unless the Back be tinn'd or leaded; so the Divinity could not well be contemplated by us in this World, if it were not join'd to the Sacred Humanity of our Saviour, whose Life and Death is the most proportionable, delightful, sweet, and profitable Object we can choose for our ordinary Meditation. 'Tis not for nothing that our Saviour call'd himself the Bread descended from Heaven; for as Bread is to be eaten with all sorts of Meats, so our Saviour must be meditated on, consider'd, and sought after, in all our Prayers and Actions. His Life and Death have been dispos'd and distributed into divers Points, by many Authors, to serve for Meditation: Those, whom I counsel you to use, are St. *Bonaventure*, *Bellintan*, *Bruno*, *Capilia*, *Granada*, *Du Pont*.

3. Employ in it, every Day, an Hour before Dinner; if it may be, at the Beginning of the Morning;

Morning; for then shall you find your Spirit less troubled, and more fresh after the Repose of the Night: But spend no more than an Hour, unless your Spiritual Father expressly command it.

4. If you can perform this Exercise in the Church, and find sufficient Tranquillity there, it would be the more commodious Place for you; because neither Father nor Mother, Wife nor Husband, nor any other whatsoever, can well hinder you from staying one Hour in the Church; whereas, being in Subjection, you cannot perchance assure yourself to have an Hour so free in your own House.

5. Begin all your Prayers, be they mental or vocal, with the Presence of God: Keep this Rule without Exception, and in a short time you will perceive what Profit you shall reap by it.

6. If you will be advis'd by me, say your *Pater, Ave, and Creed*, in Latin; but learn likewise to understand well the Words of them in your own Language; to the end, that saying them in the common Language of the Church, you may nevertheless relish the admirable and delicious Sense of those Holy Prayers, which you must say, fixing profoundly your Thoughts, and stirring up your Affections upon the Sense of them; not striving to say many, but taking care to say those you do say, from your Heart; for one only *Pater*, said with Devotion, is more worth than many hastily and cursorily repeated.

7. The *Beads* are a most profitable kind of Praying, if they be us'd as they ought ; and to that end, provide yourself some of those little Treatises which teach the Way of repeating them. It is good also to say the Litanies of our Saviour, of our Lady, of the Saints, and other such vocal Prayers as are in approv'd *Manual* and *Primers* ; yet with this Caution, that if you have the Gift of mental Prayer, you always reserve for that the principal Place ; So that if afterward, either for Multiplicity of Business, or for any other Respect, you cannot say your vocal Prayers ; be not therefore troubled, but rest content to say only, before or after your Meditations, the *Pater*, *Ave*, and *Creed*.

8. If, in making your vocal Prayer, you feel your Heart invited to inward or mental Prayer, refuse it not, but let your Spirit turn gently that way, and trouble not yourself for not finishing your vocal Prayers, which you did intend ; for the mental Prayer, which you have made instead thereof, is as pleasing to God, and much more profitable for your Soul. I except the Office of the Church, if you be bound to say it, for that Duty must not be neglected.

9. If it should happen, that all the Morning should pass away without this Sacred Exercise of mental Prayer, either by the Multitude of your Affairs, or any other Cause (which you ought to prevent, as much as is possible) endeavour to repair this Loss after Dinner, in some Hour longest after Meat ; because doing

it presently after eating, before Digestion be well made, Drowfiness will come on, and your Health will be prejudiced thereby.

10. But if all the Day long you cannot do it, recompence the Loss at least by multiplying ejaculatory Prayers, and by reading some Book of Devotion, with some Penance for future Prevention of this Fault; and withal make a firm Resolution to reduce yourself into Order the Day following.

C H A P. II.

A brief Method of Meditation. And first of the Presence of God, which is the first Point of Preparation.

1. **B**UT perhaps, *Philothea*, you know not how to make mental Prayer, for it is a thing wherewith, in this unhappy Age, few are acquainted: And for this Cause I present you a brief and simple Method to that End; till by reading many good Books, compos'd on this Subject, and above all by Use, you may be more amply instructed.

2. And first I prescribe you the Preparation, which consists in two Points; whereof the first is to place yourself in the Presence of God; and the second, to invoke his Assistance. Now to place yourself in the Presence of God, I propound to you four principal Means wherewith you may help yourself in this your Beginning.

3. The first consists in a lively and attentive Apprehension of the general Presence of God; that is to say, to conceive that God is in all
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and every Place, and that there is neither Place nor Thing in the World, wherein he is not most assuredly present: So that as the Birds, wheresoever they fly, always encounter the Air; so wherever we go, or wherever we are, we still find God present.

4. Every one knows this Truth; but every one is not attentive to comprehend it. Blind Men, who see not the Prince present with them, omit not to behave themselves with Respect, when they are admonish'd of his Presence; but the Truth is, because they see him not, they easily forget that he is present, and forgetting him, more easily omit their Respect and Reverence.

5. Alas, *Philothea*, we see not God, who is present with us: And tho' Faith gives us notice of his Presence, yet not seeing him with our Eyes, we often forget him, and then behave ourselves as tho' God were very far from us: For altho' we well know, that he is present in all things; yet, not reflecting on it, 'tis all one as if we knew it not.

6. Therefore, ever before Prayer, we must stir up our Souls to an attentive Apprehension and Consideration of God's Presence: So did *David*, when he cry'd out, *If I ascend into Heaven, O my God, thou art there: If I descend into Hell, thou art there!* We must also use the Words of *Jacob*, who having seen the Holy Ladder, said; *O how dreadful is this Place! Verily, God is here, and I knew it not*; that is, he consider'd it not; for he was not ignorant that God was in all, and every where.

7. When

7. When you come then to Prayer, say in your Heart, and also to your Heart: O my Heart, my Heart! God is truly here.

8. The second Means to place yourself in this Sacred Presence, is to think, that God is not only in the Place where you are, but that he is, after a most particular Manner, in your Heart, and in the very Bottom of your Mind, which he quickens and animates with his Divine Presence, being there as the Heart of your Heart, and the Spirit of your Spirit: For, as your Soul, being diffus'd through all your Body, is present in every Part thereof, and yet is in a more special Manner present in the Heart; so likewise God, being most present in all things, notwithstanding in a more particular Manner assists our Spirit. For this Cause, *David* calls God *the God of his Heart*: And *St. Paul* says, *that we live, we move, and we are in God*. In consideration then of this Truth, stir up in your Heart a great Reverence towards God, who is there so intimately present.

9. The third Means is, to consider our Saviour, who, in his Humanity, beholds from Heaven all Persons in the World, especially Christians, who are his Children, and most particularly such as are in Prayer, whose Actions and Behaviour he observes. And this is not a simple Imagination, but an infallible Truth: For altho' we see not him, yet he from above sees us. *St. Stephen* saw him thus, at the time of his Martyrdom. So that we may truly say with the Spouse: *Behold him there*

there behind the Wall : See where he is looking through the Windows, beholding through the Lattice.

10. The fourth Means consists in helping ourselves with simple Imaginations, representing to our Thoughts our Saviour in his Sacred Humanity, as if he were hard by us, as we were wont to represent our Friends to our Fancy, and to say ; methinks I see such a one doing this or that, it seems to me that I see him, or some such thing. But if the Venerable Sacrament of the Altar were present, then this Presence will be real, and not by meer Imagination ; for the Species and Appearance of Bread would be as a Tapestry, behind which our Lord being really present, sees and observes us, tho' we see not him in his own Likeness. Use then none of these four Means of placing your Soul in God's Presence before Prayer ; but they must not be all employ'd at one time ; one at once, and that briefly and simply, will suffice.

C H A P. III.

Of Invocation, the second Point of Preparation.

1. **I**Nvocation is made in this Manner: Your Soul, remembering that she is in God's Presence, prostrates herself with profound Reverence, acknowledging that she is most unworthy to appear before so Sovereign a Majesty ; yet knowing that his Goodness will have it so, she humbly demands Grace of him, to serve him well, and to adore him in this Meditation.

2. If

2. If you will, you may use some short and efficacious Words, such as these of Holy David ; *Cast me not (O God from thy Face: Take not from me the Favour of thy Spirit. Suffer thy Face to shine upon thy Servant, and I will consider thy Marvels. Give me Understanding, and I will ponder thy Law, and keep it with all my Heart: I am thy Servant, give me Understanding: And such like.*

3. You would do well also, to call upon your good Angel, and upon the Sacred Persons which are concern'd in the Mystery on which you meditate : As for Example ; in meditating on the Death of our Lord, you may invoke our Blessed Lady, St. John, St. Mary Magdalen, and the good Thief ; that the inward Touchings, and Motions, which they receiv'd, may be likewise communicated to you. So, in meditating on your own Death, you may invoke your good Angel Guardian (who will be present with you) desiring him to inspire you with convenient Considerations. Do the like in other Mysteries.

C H A P. IV.

Of the third Point of Preparation, consisting in proposing the Mystery we mean to meditate on.

1. **A**FTER these two ordinary Points of Preparation, there is a third, which is not common to all sorts of Meditations, which some call the Forming or Figuring of the Place, and others an interieur Lecture. And this is nothing else, but to represent unto your Imagination, the Substance of the Mystery on which you

you will meditate, as tho' it were acted really and truly in your Presence: For example; if you would meditate on our Lord upon the Cross, imagine yourself to be upon Mount *Calvary*, and that you there behold and hear all that was done, or said, at our Lord's Passion; or if you will (for it is all one) imagine yourself, that in the very Place, where you are, they are crucifying our Saviour, in such a Manner as the Holy Evangelists describe.

2. The like may be done, when you will meditate on Death, as I have noted in the Meditation thereof; and likewise in the Meditation of Hell, and such like Mysteries, in which visible and sensible things may be represented: For as concerning other Mysteries, as those of the Greatness of God, of the Excellency of Virtue, of the End for which we were created, which are invisible things, we cannot use this kind of Imagination: True it is, we may use some Similitude or Comparison, to help our Meditation, but that is done with some Difficulty; and my Meaning is to deal with you so plainly, that your Spirit may not be weary'd in searching out Inventions.

3. Now, by means of this Imagination, we retain our Spirit within the Mystery we mean to meditate on, to the End it range not idly hither and thither, even as we shut up a Bird in a Cage, or as we tie a Hawk by her Leash, that so she may abide upon the Hand.

4. Yet some will tell you, that 'tis better to use a simple Imagination of Faith, and a mere Apprehension altogether mental and spiritual
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in the Representation of these Myſteries ; or elſe to imagine that thoſe things are acted in your own Underſtanding : But theſe Ways are too ſubtil for Beginners ; and therefore, until ſuch time as God ſhall raiſe you higher, I counſel you, *Philothea*, to keep in this low Valley, which I have ſhewn you.

C H A P. V.

Of Conſiderations, which are the ſecond Part of Meditation.

AFTER the Acts of Imagination, follow the Acts of your Underſtanding, which we call Meditation ; and this is no other thing but one or many Conſiderations, made to ſtir up our Affections to God and Godly things. For in this, Meditation is different from Study, and from other Thoughts and Conſiderations, which are not made to obtain Virtue, or the Love of God ; but for other Reſpects and Intentions, as to become learned, to write, or diſpute. Having then limited your Underſtanding (as I have ſaid) within the Bounds of the Subject you will meditate, either by Imagination, if the Matter be ſenſible, or by a ſimple Propoſal of it, if it be inſenſible, begin to make Conſiderations on it, according to the Examples you may ſee ready framed in the Meditations abovementioned ; and if your Soul find ſufficient Satisfaction, Light, and Fruit, in any one of theſe Conſiderations, ſtay there, without going farther ; doing as the Bees, which never leave the Flower, ſo long as they find
any

any Honey to be suck'd out of it: But if you find not the Success according to your Desire, in any Point, having turn'd and wound it in your Imagination, proceed to another; but be sure to go on sweetly and plainly in this Business, without tiring yourself too much.

C H A P. VI.

Of Affections and Resolutions, the third Part of Meditation.

1. **M**editation infuses good Motions into our Will, or the affective Part of our Soul; such are, the Love of God and our Neighbour, the Desire of Heaven and Glory, Zeal for the Salvation of Souls, Imitation of our Lord's Life, Compassion, Admiration, Joy, Fear of God's Displeasure, of Judgment, and of Hell, Hatred of Sin, Confidence in the Goodness and Mercy of God, and Shame for our wicked Life past. And in these Affections our Spirit should spread, and extend itself as far as it is possible; and if you desire Help in this, take in hand the first *Tome* of the Meditations of *Andrew Capillia*, and look into the Preface, where he shews the Manner of dilating these Affections; as Father *Arias* does more largely, in his Treatise of Prayer.

2. Yet you must not dwell long upon these general Affections, without descending to special and particular Resolutions for your Correction and Amendment: For example; the first Word that our Lord spake on the Cross, will doubtless stir up in your Soul a good Affection

Affection of Imitation, as a Desire to pardon and to love your Enemies ; but this is to small Purpose, if you add not to it a particular Resolution, in this Manner: Well then, I will not hereafter be angry at such and such Words, which such and such Persons, as my Neighbour, or my Servant, shall say of me ; nor be sensible of this or that Affront, which such or such a Person shall put upon me ; but I will rather say or do such and such a thing, to gain him and sweeten him towards me. And by this means, *Philothea*, you shall correct your Defects, in very short time ; whereas, by Affections only, Amendment will be but hardly and slowly made.

CHAP. VII.

Of the Conclusion, and Spiritual Posy.

1. **L**ast of all, we must conclude our Meditation by three Acts, which must be done with the greatest Humility we can. The first is ; Thanksgiving to God, for the Holy Affections and Resolutions he has given us, and for his Goodness and Mercy, we have discover'd, in the Mystery of our Meditation.

2. The second is, an Oblation, whereby we offer to God his own Goodness and Mercy, thro' the Death, Blood, and Merits of his only Son, and jointly with them our Affections and Resolutions.

3. The third is, a Petition or Supplication, by which we demand of God, and conjure him to communicate unto us, the Graces and Vir-
tues

tues of his Son; and to bless our Affections and Resolutions, to the end we may faithfully put them in execution: Then likewise we should pray for the Church, for our Country, Pastors, Parents, Friends, and others; employing to that end, the Intercession of our Blessed Lady, and of the Angels and Saints: Lastly, I have advis'd that you should say a *Pater* and *Ave*, which is the general and necessary Prayer of all the Faithful.

4. To all this I have added, that you should gather a little Nosegay of Devotion: My Meaning is this; Such as have been walking in a pleasant Garden, go not willingly thence without gathering four or five Flowers to smell to, and keep in their Hands, all the Day after: Even so, when our Mind has discours'd by Meditation on some Mystery, we should chuse one, or two, or three Points, which we have found most proper for our Advancement, on which we must busy our Mind, and spiritually smell to them, all the rest of the Day: And this must be done in the self same Place where we made our Meditation, walking alone and entertaining our Thoughts some short time after.

C H A P. VIII.

Certain profitable Instructions upon the Subject of Meditation.

1. **A**bove all things, *Philothea*, when you rise from your Meditation, remember the Resolutions and Deliberations you have taken

taken, and carefully put them in Practice that Day. This is the chief Fruit of Meditation, without which oftentimes it is not only unprofitable, but hurtful ; for Virtues meditated and not practis'd puff up the Mind, and make us think, that we are such indeed, as we are resolv'd to be ; which doubtless is true, when our Resolutions are lively and solid ; but they are not such, but rather vain and dangerous, if they be not practis'd : We must therefore try all Means, and seek all Occasions, little or great, of putting our Resolutions in execution : For example ; if I resolv'd by Mildness to win the Minds of such as have offended me, I must endeavour this Day to meet with them, and salute them courteously ; or if I cannot meet with them, to speak well of them, and to pray to God for them.

2. Having finish'd this mental Prayer, take heed you give not your Heart a Jog, lest you spill the Balm you have receiv'd by means of your Prayer : My Meaning is, that for some time, if it be possible, you keep yourself silent, and fair and softly remove your Heart from your Prayers to your worldly Business ; retaining, so long as you are able, the Feeling and Affection you have conceiv'd. A Man that has got some precious Liquor in a fair porcelaine Dish, to carry home to his House, will go gently, never looking aside, but sometimes before him, for fear of stumbling, sometimes upon his Dish, for fear of spilling the Liquor : Even so must you do ; having ended your Meditation, withdraw not yourself all at once, but look well before you : As for example ; if you
meet

meet with any one, whom you are obliged to hear, or speak to, there is no Remedy, you must accommodate yourself to that, yet in such sort, that you have Regard also to your Heart, that as little of the Liquor of this Holy Prayer be spilt as may be.

3. Accustom yourself to pass from Prayer to all kind of Business, which your Vocation and Profession justly and lawfully requires of you, be it never so different from the Affections you have receiv'd in Prayer. So let the Advocate learn to pass from Prayer to Pleading, the Merchant to his Traffick, the marry'd Woman to her Housewifery and Care of her Family, with such Sweetness and Tranquillity, that their Minds be not troubled or vex'd therewith; for since the one and the other are according to the Will of God, we must learn to go from the one to the other with an humble and devout Spirit.

4. Many times, immediately after Preparation, your Affections will run in a full Career towards God; and then, *Philothea*, you must let go the Bridle, without keeping that Method which I have set down. For although ordinarily Consideration ought to go before Affection and Resolution, yet nevertheless, when the Holy Ghost gives Affections together with Consideration, you must not then seek Consideration, since that serves for no other End but to stir up the Affection. In a word, whenever Affections offer themselves, receive them, and make room for them, whether they come before or after Consideration: And although I
have

have placed the Affections after all the Considerations, I have done it only to distinguish more plainly the Parts of Prayer ; for otherwise it is a general Rule, never to bridle your Affections, but always to let them have their free Course : And this is to be understood, not only of the other Affections, but also of Thanksgiving, Oblation and Petition, which may likewise be us'd together with the Considerations, for they must no more be restrain'd than the other Affections, tho' they must afterwards be again repeated for Conclusion of the Meditation. But as for Resolutions, they are always to be made after the Affections, and at the End of all the Meditation, before the Conclusion ; because representing to us particular and familiar Objects, they would put us in danger of great Distraction, if we should confound them with our Affections.

5. Amongst these Affections and Resolutions, it is good to use Words, and to speak sometimes to God, sometimes to his Angels, and Persons represented in the Mysteries ; sometimes to the Saints, and sometimes to ourselves, to our own Hearts, to Sinners, yea, and to insensible Creatures ; as we see *David* does in his Psalms, and other devout Saints in their Prayers and Meditations.

C H A P. IX.

Of the Dryness which often happens in Meditation.

1. **I**F it happens that you find no Pleasure or Comfort in your Meditation; I conjure you nevertheless, *Philothea*, not to afflict yourself, but sometimes open the Door to Words, and bemoan yourself to our Saviour; confess your Unworthiness, and desire him to be your Helper. Kiss his Image, if you have it, and say to him these Words of *Jacob*; *I will not leave thee, Lord, until thou hast given me thy Blessings*: Or these of the *Cananean Woman*; *Yea Lord, I am a Dog; but yet Dogs do eat the Crums that fall from their Master's Table.*

2. At other times take some Spiritual Book in your Hand, read it with Attention, till such time as your Spirit be awaked, and return'd to you. Stir up your Heart sometimes with outward Gestures and Motions of Devotion, prostrating yourself on the Ground, crossing your Arms before your Breasts, embracing a Crucifix; which exterior Acts are only to be us'd when you are alone, in some secret Place.

3. But if after all this you obtain no Comfort, afflict not yourself, be the Dryness never so great, but continue to keep yourself in a devout Posture before Almighty God. How many Courtiers be there that go a hundred times a Year into the Prince's Chamber, without Hope of once speaking with him, but only to be seen of him, and to render their Duty to him?

him? So must we, my *Philothea*, come to the Exercise of Prayer, purely and merely to do our Duty, and to testify our Fidelity. If it please his Divine Majesty to speak and discourse with us by his Holy Inspirations and Interior Consolations, it will be doubtless an inestimable Honour to us, and a Pleasure above all Pleasures; but if it please him not to do us this Favour, leaving us without so much as speaking to us, as if he saw us not, or as if we were not in his Presence, we must not for all that go our way, but continue with decent and devout Behaviour. In the Presence of his Sovereign Goodness, and then infallibly our Patience will be acceptable to him, and he will take notice of our Diligence and Perseverance; so that another time, when we shall come before him, he will favour us, and pass his time with us in Heavenly Consolations; and make us see the Beauty of this holy Prayer. Yet, if he should not shew us this Favour, let us content ourselves, *Philothea*; it is an exceeding great Honour to be in his Sight and Presence.

C H A P. X.

A Morning Exercise.

1. **B**ESIDES this main Exercise of mental Prayer, and the other vocal Prayers which you ought to make once every Day, there are five other sorts of shorter Prayers, which are as it were Branches of the other principal Prayer. Amongst which, the first is that we use to make every Morning, as a general

neral Preparation to all the Actions of the Day, which you must make in this Manner.

2. Give Thanks to God, and adore him profoundly, for the Favour he has done you in preserving you the Night past; and if in it you have committed any Sin, crave Pardon of him for it.

3. Consider that this present Day is given you, that in it you may gain the future Day of Eternity in Heaven, and make a stedfast Purpose to employ the Day well to this Intention.

4. Forecast with yourself, what Business, what Opportunity, and what Occasions you may meet with this Day to serve God; and what Temptations may befall to offend him, either by Anger, or by Vanity, or by any other Disorder: and prepare yourself with a holy Resolution to employ diligently those Means which shall occur to you to serve God, and to advance your Devotion; as also on the other Side, dispose yourself carefully to avoid, resist, and vanquish that which may present itself prejudicial to your Salvation, and the Glory of God.

5. Now it is not enough to make this Resolution, but you must withall prepare the Means to put it in Execution: For Example; If I foresee, that I am to treat of Business, with one that is subject to Passion, and prompt to Choler, I will not only resolve to refrain from giving him Offence, but I will prepare mild Words to prevent him, or use the Assistance of some Person that may temper him: If I

foresee that I shall visit some sick Body, I will appoint the Hour, and prepare the Succours, and Comforts, I am to afford him: And so of other Occasions.

6. This done, humble yourself before God, acknowledging that of yourself you can do nothing of that which you have deliberated, be it to avoid Evil, or to do Good. And, as if you held your Heart in your Hands, offer it with all your good Designs to the Divine Majesty, intreating him to take it into his Protection, and to strengthen it, that it may go on prosperously in his Service, using these or the like interior Words; O my Lord, behold here this my poor miserable Heart, that through thy Goodness has received many pious Affections; but alas! it is of itself too weak and feeble to execute the Good which it desires, unless thou impart to it thy Heavenly Blessing; which for this End I humbly crave of thee, O Father of Goodness, by the Merit of thy Son's Passion, to whose Honour I consecrate this Day, and the Residue of my Life. Then call upon our B. Lady, upon your good Angel, and the Saints, to the End they may all assist you to this Effect.

7. But all these spiritual Actions must be done briefly, and efficaciously, before you go out of your Chamber, if it be possible; that by means of this Exercise, all that you are to do the whole Day following, may be water'd with God's Blessing: And I pray you, *Philothea*, never to fail herein.

C H A P. XI.

An Exercise for Evening : And of the Examination of our Conscience.

1. **A**S before your corporal Dinner you must make a spiritual Dinner by Meditation : So likewise before your Supper make a little Supper, or at least, a spiritual and devout Collation. Gain then some Time a little before Supper, and prostrate yourself before God ; recollect your Spirit to the Meditation of our Lord Jesus Christ Crucified ; (whom you may represent to yourself by a simple Consideration, and an interior View) kindle again the Fire of your Morning Meditation, by a Dozen of lively Aspirations, Humiliations, and amorous Ejaculations towards this Divine Saviour of your Soul ; or else, by repeating those Points of your Morning Meditations which were most pleasing to you, or by stirring up your Devotion upon some new spiritual Subject, as you shall like best.

2. Touching the Examination of our Conscience, which must always be done immediately before we go to Bed, every one knows how it is to be perform'd. 1. We give Thanks to God for having preserv'd us the Day past. 2. We examine how we have behaved ourselves in every Hour of the Day : And to do this more easily, we must consider where, with whom, and in what we have been employ'd. 3. If we find, that we have done any Good, we must give God Thanks for it ; and contrariwise, if

we have done any Evil in Thoughts, Words or Deeds, we must ask Pardon of his Divine Majesty, with a true Resolution to confess it at first Occasion, and to amend it carefully. 4. After this, we commend unto his Divine Providence our Soul and Body, the holy Church, our Parents and Friends; we pray our Lady, our Angel Guardian and the Saints, that they would watch over us and for us: And so, with the Blessing of God, we go to take that Rest which he has ordain'd for us.

3. This Exercise must never be forgotten, no more than that of the Morning; for by that of the Morning you open the Windows of your Soul to the Sun of Justice; and by this of the Evening, you shut them against infernal Darkeness.

C H A P. XII.

Of Spiritual Recollection.

1. **I**T is here, dear *Philothea*, that I wish you most affectionately to follow my Counsel; for in this Article consisteth one of the most assured Means of your spiritual Advancement.

2. As often as you can in the Day-time, recall yourself Home to the Presence of God, by one of the four Means mentioned above. Observe what God does, and what you do, and you shall find his Eyes turn'd towards you, and perpetually fix'd upon you by an incomparable Love. O God, may you say, wherefore do I not look always upon thee, as thou always look'st

look'st upon me? Wherefore thinkest thou so much upon me, O my Lord, and wherefore think I so little upon thee? Where are we, O my Soul? Our proper Place is God, and where is it that we find ourselves?

2. As Birds have their Nests upon Trees to retire to, when they are weary; and Deer have Buthes and Thickets wherein to hide and shroud themselves, and to take the Cool of the Shade in the Summer: Even so, *Philothea*, should our Hearts chuse out every Day some Place, either upon Mount *Calvary*, or in the Wounds of our Redeemer, or in some other Place near him; there to make our spiritual Retreat upon every Occasion, there to recreate and refresh ourselves amidst the Turmoils of exterior Affairs, and there to be, as in a Castle, to defend ourselves against Temptations. Blessed is the Soul that can truly say to God, *Thou art my House of Refuge, my secure Rampier, my Defence against Rain and Tempests, my Shadow and Shelter against all Heat.*

3. Remember then, *Philothea*, to make every Day sundry Retreats into the solitary Closet of your Heart, whilst you are outwardly busied in temporal Affairs and Conversations: This mental Solitude cannot be hinder'd by the Company of such as are about you; for they are not about your Heart, but about your Body, so that your Heart remaineth all alone, in the Presence of God alone. This is the Retreat which King *David* made amidst so many Businesse, as he testifies in a thousand Places of his Psalms: *O Lord, as for me, I*

am always with thee. I behold God always before me. I have lifted up mine Eyes to thee, O my God, that dwellest in Heaven. Mine Eyes are always towards God.

4. And again, our Conversations ordinarily are not so serious, but that we may sometimes withdraw our Heart to retire it into our spiritual Solitude.

5. When the Father and Mother of St. *Catherine* of *Siena* had taken from her all Opportunity of Place and Leisure, to pray and meditate, our Lord inspir'd her to make a little interior Oratory in her Heart, into which retiring herself mentally, she might, amidst exterior Affairs, attend to this holy mental Solitude: And when the World assaulted her, then received she no Inconvenience, because (as she said) she had shut up her Thoughts in her interior Closet, where she comforted herself with her Heavenly Spouse. From Experience of this Exercise, she afterward counselled her spiritual Children to make them an Oratory within their Heart, and there to remain.

6. Withdraw then your Spirit often into your Heart; where, sequester'd from among Men, you may, Heart to Heart, treat the Business of your Soul with God, and say with *David*; *I have been like the Pelican in the Wilderness, like the Night-Raven, or Screech-Owl within the House. I have watched, and been like the solitary Sparrow upon the Roof of the House.* Which Words (besides their literal Sense, which tells us that this great King took some Hours to spend in the solitary Contemplation
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of spiritual Things) do moreover shew us, in their mystical Sense, three excellent Retreats, and as it were, three Hermitages, wherein we may exercise our Solitariness, in Imitation of our Lord and Saviour, who on Mount *Calvary* was like a Pelican in the Desert, that quickens her dead Chickens with her own Blood: In his Nativity, in the forsaken Stable, he was as the Owl in the Desert, weeping and bewailing our Sins and Offences; and at the Day of his Ascension, he was like to the Sparrow, retiring himself, and flying up to Heaven, which is as it were the Roof of the World. And in all these three Places we make our spiritual Retreat, even amongst the Turmoils of our exterior Employments.

7. Holy *Elzear*, Count of *Arian* in *Provence*, having been long absent from his devout and chaste *Delphina*, she sent expressly a Messenger to him, to inform herself of his Health, and he made her this Answer; I am very well, my dear Wife; but if you desire to see me, seek me in the Wound of my blessed Saviour's Side, for there I dwell, and there you shall find me, otherwise you will search for me in vain. This was a right Christian Cavalier indeed.

C H A P. XIII.

Of Aspirations, Ejaculatory Prayers, and good Thoughts.

1. **W**E retire ourselves unto God, because we aspire to him; and we aspire to him, to retire us unto him: So that the aspiring

to God, and the spiritual Retreat, do mutually entertain one another, and both of them proceed and issue from holy Thoughts.

2. Aspire then often to God, my *Philothea*, by brief yet ardent Ejaculations of your Heart; admire his Beauty, invoke his Assistance, and cast yourself in Spirit at the Foot of the Cross, adore his Goodness, inquire of him often concerning your Salvation, give your Soul to him a thousand times a Day, fix your inward Eyes upon his inestimable Sweetness, stretch forth your Hand to him as a Child to his Father, that he may conduct you; place him in your Bosom, like a sweet smelling Posy, plant him in your Soul like a Standard; finally, make a thousand sorts of several Motions in your Heart, to inkindle the Love of God within you, and to excite you to a passionate and tender Affection. Thus are ejaculatory Prayers made, which the great St. *Augustine* so carefully counsel'd the devout Lady *Proba* to use. *Philothea*, our Spirit, once giving itself to the Company and Familiarity of God, will be all perfumed with his Perfections.

3. This Exercise is not uneasy, for it may be interlaced with all our Businesses, without any Hindrance to them at all; for whether we retire ourselves spiritually, or use only these interior Ejaculations, we do no other thing but make certain short Digressions, which cannot hinder, but rather advance our Employments. The Pilgrim that takes a little Wine to comfort his Heart, and refresh his Mouth, altho' he make some little Stay, breaks not off his

his Journey for that, but gains more Force to finish it more speedily, resting only to travel the better afterwards.

4. Many Authors have gathered together Store of vocal Aspirations, which doubtless are very profitable; but in my Judgment it is better not to oblige yourself to any Sort of Words, but only to pronounce either with Heart, or Mouth, such as fervent Love shall on Occasion suggest to you; for it will furnish you with as many as you can desire. True it is, that there are certain Words which have a particular Force to content the Heart on such Occasions: Such are the Ejaculations sown so thick in the Psalms of *David*; the many Invocations of the Name of JESUS; the lovely Allurements express'd in the *Canticles*: Spiritual Songs also serve for this End, when they are sung with Attention.

5. To conclude; as they, that are enamour'd with human and natural Love, have almost always their Thoughts fix'd on the Person belov'd, their Heart full of Affection towards her, their Mouth fill'd with her Praises, and when their Beloved is absent, they lose no Occasion to testify their Passions by Letters, not meeting with a Tree whereon they engrave not the Name of their Beloved. Even so, such as love God can never cease to think upon him; they breathe only for him, they aspire only to him, and speak only of him, and if it were possible, they would engrave the sacred Name of our Lord Jesus on the Breasts of all Men in the World.

6. And all Creatures invite them to this, each one in its Kind, declaring to them the Praises of their Beloved ; and, as *S. Augustine* says, (taking it from *S. Anthony*) all Things in this World speak to us in a kind of dumb Language, yet intelligible enough, in Praise of their Love ; all things provoke us to good Thoughts, from whence afterwards arise many Motions and Aspirations of our Soul to God : Behold some Examples of this Truth.

7. *S. Gregory* Bishop of *Nazianzen* (as he himself relates to his People) walking on the Sea-Shore, and considering how the Waves, floating on the Sand, left behind them many little Shells, Stalks of Herbs, little Oysters, and such like stuff, which the Sea cast up, and spit as it were upon the Shore, and then returning with other Waves, swept them away, and swallowed them up again, while in the mean Time the Rocks round about continued firm and immoveable, tho' the Billows never so rudely beat upon them, made this good Reflection ; that feeble Men, like Shells and Stalks of Rushes, suffer themselves to be toss'd up and down, and carried away, sometimes by Affection, sometimes by Consolation, living always at the Mercy of the unconstant Waves of Fortune ; but that great Courages continued firm and unmoved against all kind of Tempests : And then out of this Meditation he derived those Aspirations and Affections of holy *David* : *Save me, O Lord, for the Waters have pierced even to my very Soul. O Lord, deliver me from the Depth of these Waters. I am plunged*

plunged in the Depth of the Sea, and the Tempest has overwhelmed me. For at that Time he was in Affliction for the wicked Usurpation of his Bishoprick by *Maximus*.

8. St. *Fulgentius* Bishop of *Ruspa*, being present at a general Assembly of the Nobility of *Rome*, to whom *Theodorick* King of the *Goths* made an Oration, and beholding the Splendour of so many great Persons gathered together, and rank'd each one according to his Quality; O God, (said he) how beautiful is the heavenly *Jerusalem*, since that earthly *Rome* here below is so glorious in her Pomp and Majesty! If in this World the Lovers of Vanity be permitted to shine in such Prosperity, what Felicity is reserved in the other World for the Lovers of Truth and Virtue!

9. St. *Anselm* Archbishop of *Canterbury* (whose Birth has highly honour'd our Mountains) was admirable in this Practice of good Thoughts. A Hare press'd by Hounds, as this holy Prelate went on a Journey, ran under his Horse's Feet, as to the best Place of Refuge that the imminent Danger of Death suggested; and the Hounds barking and baying round about, durst not presume to violate the Sanctuary to which their Prey had taken Recourse. A Sight truly very extraordinary; whereat when all the Train laugh'd, great St. *Anselm* answer'd weeping and sighing: Ah! (said he) you laugh, but the poor Beast laughs not; the Enemies of the Soul (assaulted and ill treated on all sides by multitudes of Temptations and Sins) lay wait for her at the narrow Passage of Death,

Death, to catch and devour her, and she seeks Succour and Refuge on every side: Which if she find not, then do her Enemies laugh and mock her. Which when the good Bishop had said, he went fighting forward on his Way.

10. *Constantine* the Great wrote with great Respect to *St. Anthony*: Whereat the Religious about him greatly admiring; How, said he, do you admire that a King should write to a Man? Admire rather that the eternal God has writ his Law to mortal Men; nay more, has spoken to them by Word of Mouth in the Person of his Son.

11. *St. Francis* seeing a Sheep all alone amidst a Herd of Goats, observe (said he to his Companion) the little poor Sheep, how mild it is among the Kids; our blessed Lord walk'd as meekly and humbly among the *Pharisees*. At another Time, seeing a little Lamb devour'd by a Hog; Ah! little Lamb (said he weeping) how lively dost thou represent my Saviour's Death!

12. That great Person of our Age, *Francis Borgia*, while he was yet Duke of *Gaudia*, going a hawking, made to himself a thousand devout Conceptions: I admire (said he) how the Faulcons come to Hand, suffer themselves to be hooded, and to be ty'd to the Pearch; and that Men are so rebellious to the Voice of God.

13. *St Basil* the great said, that the Rose among the Thorns makes this Exhortation to Men; *Whatsoever is most pleasant in this World, O mortal Man, is mingled with Sorrow: Nothing*

is pure ; Sorrows are always join'd with Mirth, Widowhood with Marriage, Cares with Fruitfulness, Ignominy with Glory, Expence with Honours, Loathing with Delicacies, and Sickneſs with Health. *The Roſe is a fair Flower,* (ſaid this Man) but yet fills me with great Sadneſs, putting me in Mind of my Sin, for which the Earth has been condemn'd to bring forth Thorns.

14. A devout Soul, beholding the Sky and the Stars in a fair Moon-ſhine Night represented in a clear Fountain ; O my God (ſaid ſhe) theſe ſelf ſame Stars ſhall one Day be underneath my Feet, when thou ſhalt vouchſafe to lodge me in thy holy Tabernacle : And as the Stars of Heaven are represented in this Fountain on Earth, even ſo Men of this Earth are represented in the living Well of the Divine Charity. Another ſeeing a River ſwiftly flowing, cry'd out in this Manner ; my Soul ſhall never take reſt, till ſhe be ſwallow'd up in the Sea of the Deity, or original Source. *St Francisca*, conſidering a pleaſant Brook upon the Bank whereof ſhe kneel'd to pray, was rapt into an Extaſy, often repeating theſe Words, *The Grace of my God flows as ſweetly and pleaſantly as this little River.* Another, looking on the Trees adorn'd with Bloſſoms, ſigh'd and ſaid ; wherefore am I alone without Bloſſom in the Orchard of the Church ? Another ſeeing little Chickens gather'd together under their Mother's Wings, O Lord, (ſaid he) preſerve us under the Wings of thy Providence. Another, looking upon the Flower call'd *Heliotropium*, which turns with the Sun, When ſhall the Time be
(ſaid

(said he) O my God, that my Soul shall wholly follow the Allurements of thy Goodness? and seeing the Flowers called Pansies, fair to the Eye, but having no Sweetness, Ah! (said he) such are my Thoughts, fair in Shew, but fruitless in Effect.

15. See, *Philothea*, how a Man may draw good Thoughts and holy Inspirations from whatsoever is presented in the Variety of this mortal Life. Unhappy are they, who pervert the Creatures from their Creator, to apply them to Sin; and happy are they that turn them to his Glory, and employ their Vanity to the Honour of the Truth: For (as says *S. Gregory Nazianzen*) *I am wont to apply all Things to my spiritual Profit.* Read the devout Epitaph which *St. Jerome* made of *Paula*; for it is pleasant to see how it is all sprinkled with sacred Aspirations, and devout Conceits, which she was wont to draw from all Occurrences whatsoever.

16. Well then, in this Exercise of spiritual Retreat, and ejaculatory Prayers, consists the great Work of Devotion; and it alone may supply the Want of all other Prayers: but the Want of it can scarcely be repair'd by any other Exercise. Without it we cannot well lead a contemplative Life, and but ill an active: Without it, Repose is but Idleness, and Labour Confusion. Wherefore I conjure you to embrace it with your whole Heart, without ever giving it over.

C H A P. XIV.

Of the most holy Mass, and how we ought to hear it.

1. **H**itherto I have not spoken any thing of the Sum of Spiritual Exercises, I mean the most Holy, Sacred and Sovereign Sacrifice of the Mass, the Center of the Christian Religion, the Heart of Devotion, the Soul of Piety, and an unspeakable Mystery, which comprehends in it the bottomless Depth of God's Charity, and by which God, uniting himself really to us, liberally communicates his Graces and Favours.

2. Prayer, made in Union of this Divine Sacrifice, has an unspeakable Force: So that the Soul by it abounds with heavenly Savours; as leaning upon her well-beloved, who fills her so full of Odours and Spiritual Sweetness, that she resembles a Pillar of Smoke proceeding from Aromatical Wood, Myrrh, Incense, and all the Powders of sweetest Perfumes, as it is said in the *Canticles*.

3. Use then all Diligence to assist every Day at the holy Mass, that you may jointly with the Priest offer up the Sacrifice of your Redeemer to God his Father, for yourself and the whole Church. The Angels of Heaven (as St. *John Chrysostom* says) are always present in great Numbers to honour this Mystery; and we being present with the same Intention, cannot but receive many favourable Influences by such a Society. The Quires of the Triumphant and Militant Church unite themselves to our Lord
in

in this divine Action, that with him, in him, and by him, they may ravish the Heart of God the Father, and make us Owners of his Mercy. O what Felicity does the Soul enjoy, which contributes her devout Affections for so precious and desireable a Good!

4. If, upon some urgent Necessity, you are forced to be absent from the celebrating of this Sovereign Sacrifice, at the least send your Heart thither to assist there with a spiritual Presence. At some time then of the Morning, go in Spirit (if otherwise you cannot) to the Church, and there unite your Attention with that of all faithful Christians; and use the same interior Actions in the Place you are, which you would use, if you were really present at the holy Mass.

5. Now to hear either really or mentally the holy Mass, as we ought: First, from the Beginning, till the Priest be before the Altar, prepare yourself with him; which Preparation consists in placing yourself in God's Presence, in acknowledging your Unworthiness, and craving Pardon for your Offences.

6. From the Time the Priest goes to the Altar, till the Gospel, consider our Saviour's coming into the World, and his Life amongst us, by a simple and general Apprehension thereof.

7. From the Gospel to the End of the Creed, consider the Preaching of our Lord, and protest that you will live and die in the Faith and Obedience of his holy Word, and in the Union of the Catholick Church.

8. From

8. From the *Creed* to the *Pater Noster*, apply your Heart to the Myſteries of our Redeemer's Death and Paſſion, which are actually and eſſentially repreſented in this holy Sacrifice; which with the Prieſt, and the reſt of the People, you ſhall offer to God the Father, for his Honour and your own Salvation.

9. From the *Pater Noster* to the Communion, endeavour to produce a thouſand fervent Deſires from your Heart, wiſhing ardently to be for ever join'd and united to your Saviour by everlaſting Love.

10. From the Communion till the End, give thanks to his divine Majeſty for his Incarnation, Life, Death and Paſſion, and for the Love he witneſſeth to us in this holy Sacrifice; beſeeching him by it, to be for ever merciful to you, to your Parents and Friends, and to the whole Church; and humbling yourſelf from the Bottom of your Heart, receive with Devotion the heavenly Bleſſing, which our Lord gives you, by the means of his Officer.

11. But if you will, during the Maſs, make your Meditation on the Myſteries you take in daily Order, it **will** not then be needful that you divert yourſelf to make theſe particular Actions; but it **will ſuffice**, that at the Beginning you direct your Intention to adore and offer up this Holy Sacrifice, by the Exerciſe of your Meditation and Prayer: For in all Meditations are found the aforeſaid Actions, either expreſsly, or tacitly and virtually.

C H A P. XV.

Of other publick and common Exercises.

1. **B**ESIDES all this, *Philothea*, on Holy-days and *Sundays* you must be present at the Office of the Hours and Even-Song, so far as your Condition will permit. For these Days are dedicated to God, and therefore in them you must perform more Acts to his Honour and Worship, than on other Days. By this means you shall find a great Sweetness of Devotion, as *St. Augustine* did, who testifies in his Confessions, that hearing the Divine Office in the Beginning of his Conversion, his Heart melted into Sweetness, and his Eyes into Tears of Piety. And to speak once for all, there is ever more Comfort in the Public Office of the Church, than in other particular Actions; God having so ordain'd, that Public Prayers be preferr'd before all Kind of Particularity.

2. Enter willingly into the Confraternity of that Place where you dwell; principally into those, whose Exercises are of most Fruit and Edification; so shall you exercise a Kind of Obedience very acceptable to God. For tho' these Confraternities are not commanded, yet are they recommended by the Church, who (to witness how much she desires that many should enroll themselves in them) gives Indulgences and Privileges to all such as enter into them. And besides, it is a Deed of excellent Charity to concur and co-operate with others in their good Designs. And altho' it may happen,
that

that one does as good Exercises alone as in the Confraternity, and perchance takes more Contentment by performing them in particular; yet is God more glorified by the Union and Concurrence we make of good Works with our Brethren and Neighbours.

3. The like I say of all sorts of Public Prayers and Devotions, which, as much as is possible, we should countenance with our Example for the Edification of our Neighbour, and with our Affection for the Glory of God, and the common Intention of the Church.

C H A P. XVI.

Of the Honour and Invocation of Saints.

1. **S**INCE God often sends us Inspirations by his Angels, we ought also frequently to send back to him our Aspirations by the self same Means. The holy Souls of the Dead, which are in Paradise with the Angels, and are (as our Saviour says) equal and like to them, have likewise the same Office of inspiring us, and of aspiring for us by their Sacred Intercessions.

2. My *Philothea*, let us join our Hearts to these heavenly Spirits and happy Souls; as the young Nightingales learn to sing in Company of the old, so by the holy Association we make with the Saints, we shall be better able to pray and sing God's Divine Praises: *I will sing to thee, O Lord, (says David) in the sight of thy holy Angels.*

3. Ho-

3. Honour, reverence and respect the sacred and glorious Virgin *Mary* with an especial Love: She is the Mother of our Sovereign Father, and consequently our Grand-mother. Let us run then to her, and, like her little Children, cast ourselves into her Bosom with assur'd Confidence, at all Times and in all Occurrences. Let us call upon this sweet Mother, let us invoke her motherly Love; and endeavouring to imitate her Virtues, let us bear a true filial Affection towards her.

4. Make yourself very familiar with the Angels, behold them often in Spirit, as if they were present with you: Above all, love and reverence the Angel of the Diocese where you dwell, and those of the Persons with whom you live, but especially your own; pray to them often, praise them ordinarily, implore their Assistance and Succour in all your Affairs spiritual or temporal, that they may cooperate with your Intentions.

5. That great Person *Peter Faber*, the first Priest, first Preacher, first Divinity Reader of the holy Company of the Name of *Jesus*, and first Companion of B. *Ignatius*, the blessed Founder of that Order, coming on a Day out of *Germany*, where he had done great Service to the Glory of our Lord, and passing through the Diocese and Place of his Nativity, related, that having travers'd many heretical Places, he had receiv'd thousands of Consolations by saluting, at the Entry of every Parish, the Angels Protectors of the same; and that he sensibly perceiv'd them to have been favourable to him,

him, both by preserving him from the Ambushes of the Hereticks, as also in mollifying many Souls, and making them tractable to receive from him the Doctrine of Salvation. And this he said with such Asseveration, that a Gentlewoman, then very young, hearing it from his own Mouth, told it but four Years ago (to wit, above threescore Years after he spake it) with an extraordinary Sense thereof. I was intreated this last Year to consecrate an Altar in the Place where God appointed this Blessed Man to be born, in a little Village call'd *Villares*, among our most craggy Mountains.

6. Choose some particular Saints, whose Lives you may best fancy and imitate, and in whose Intercessions you may place an especial Confidence. The Saint, whose Name you bear, is already assign'd you, even from your Baptism.

C H A P. XVII.

How we ought to hear and read God's holy Word.

1. **B**E devout to the Word of God, whether you hear it in familiar Discourses with your spiritual Friends, or at a Sermon: Hear is always with Attention and Reverence, and make your Profit of it: Suffer it not to fall to the Ground, but receive it into your Heart as a sovereign Balm, imitating the Blessed Virgin, who kept carefully in her Heart all the Words which she heard spoken in Praise of her Son. Remember that our Lord esteems the Words we speak to him in our Prayers, according

ing as we esteem those he speaketh to us in holy Sermons.

2. Have still about you some good Book of Devotion ; as of *St. Bonaventure*, of *Gerson*, of *Denis the Carthusian*, of *Lewis Blofius*, of *Granada*, *du Pont*, *Stella*, *Arias*, *Pinelli*, *Avilla*, the *Spiritual Conflict*, *St. Augustine's Confessions*, *St. Jerome's Epistles*, and such like. Read every Day a little in some one of them with great Devotion ; as if it were a Letter missive, which some Saint in Heaven had sent, to shew you the Way thither, and to encourage you in your Journey.

3. Read also the Lives of the Saints, in which, as in a Mirrour, you may see the Pourtraiture of a Christian Life ; and accommodate all their Actions to your Profit, according to your Vocation. For altho' very many Actions of the Saints are not absolutely imitable by such as live in the World, yet all of them may be in some Degree follow'd, either near or far off. The Solitariness of *St. Paul* the first Hermit is imitated in your spiritual and real Retreats, of which we will speak, and have already spoken before ; and the extream Poverty of *St. Francis* may be imitated by those Practices or Exercises of spiritual Poverty, which we will hereafter set down.

4. True it is, that there be some Histories which more directly serve to guide and order our Lives than others do ; as the Life of the Blessed Mother *Teresa*, which is most admirable for all, the Lives of the first Jesuits, of the Holy Cardinal *Borromeus*, *St. Lewis*, *St. Ber-*

Bernard, the *Chronicles of St. Francis*, and such like. Others there are which contain more Matter of Admiration than Imitation, as the Life of *St. Mary of Egypt*, of *St. Simeon Stylites*, of the two *S. S. Catherines of Siena* and *Genua*, of *St. Angela*, and such like: Which nevertheless impart to us a great general Feeling of the Sweetness of God's Love.

C H A P. XVIII.

How we ought to receive Inspirations.

1. **W**E call Inspirations, all those Allurements, Motions, Reproaches, Remorses, Lights and Knowledges which God works in us, preventing our Heart with his Blessings through his fatherly Care and Love of us; to the End he might awake us, stir us up, and draw us to Virtue, to heavenly Love, to good Resolutions, and in a Word to all those Things which lead us to our everlasting Good. This is it which the Spouse calls knocking at the Gate, and speaking to the Heart of his Spouse, to awake her when she sleeps, to cry and call after her when she is absent, to invite her to his Honey, and to gather Apples and Flowers in his Garden, to sing, and cause her sweet Voice to sound in his Ears.

2. I must make use of a Similitude to declare my Meaning. Three Things are requir'd to the full Resolution of Marriage, on her Behalf who is to be marry'd: First, the Husband is propounded to her; Secondly, she entertains the Proposition; Thirdly, she gives her

her Consent: So likewise God, intending to work in us, by us, and with us, some Act of Charity; First, he proposes it to us by Inspirations; Secondly, we accept of it; and, Thirdly, we give our full Consent to it. For as to descend to Sin, there are three Degrees, Temptation, Delectation and Consent; so there are other three to ascend to Virtue; Inspiration, which is opposite to Temptation, the Delectation conceiv'd in the Inspiration, contrary to that of the Temptation, and Consent to the Inspiration, contrary to that given to the Temptation.

3. For tho' the Inspiration should endure all our Life long, yet should we not be acceptable to God, if we took no Delight in it: Nay contrariwise, his Divine Majesty would be offended with us, as he was with the *Israelites*, with whom he had been forty Years (as he says himself) soliciting their Conversion, in all which Time they would not give Ear to him; whereupon he swore against them in his Wrath, that they should never enter into his Rest. So likewise the Gentleman that had a long Time serv'd his Mistress, would be much disoblig'd, if after all this she would in no Case hearken to the Marriage he desired.

4. The Pleasure we take in the Inspiration is a great Step to the Glory of God, and by it we begin already to adore his Divine Majesty; for altho' this Delight be not as yet a full Consent, yet is it a certain Disposition thereto; and if it be accounted a good Sign to take Pleasure in hearing the Word of God preach'd,
which

which is as it were an exterior Inspiration, it is also no doubt acceptable in the Sight of God to take Contentment in his internal Inspiration. Such was that Pleasure of which the holy Spouse speaks, when she says ; *My Soul was melted with Pleasure so soon as my Beloved spake.* So the Gentleman is highly content with his Mistress whom he serves, and takes it for a great Favour, when he sees that she takes Delight in his Service.

5. But to conclude, it is the Consent which perfects the virtuous Act. For if after the Inspiration receiv'd of God, and Delight taken in the Inspiration, we refuse notwithstanding to give our Consent to God ; we are extremely ungrateful, and highly offend his Divine Majesty : For in that Case the Contempt appears the greater. So it happen'd to the Spouse ; for tho' the sweet Voice of her Beloved had touch'd her Heart with holy Delight, yet she would not open him the Door, but excus'd herself with a frivolous Reason ; whereat her Lover, justly displeas'd, went his Way and left her alone. So the Gentleman, after long Suit to his Mistress, and Service accepted, if at last he should be shaken off and despis'd, would have much more Occasion of Discontent, than if his Service had never been accepted.

6. Resolve then, *Philothea*, to accept with all your Heart the Inspirations it shall please God to send you ; and when they arrive, admit them as Ambassadors from the King of Heaven, who desires to make a Contract of Marriage with you ; hear quietly their Ambaf-

sage, ponder well the Love of him that vouchsafes to inspire you, and cherish the Inspiration: Consent to the Motion, but with a perfect, constant, and resolute Consent; for so God, whom you cannot oblige, will notwithstanding hold himself greatly obliged to you for your Affection. But before you give Consent to Inspirations in important and extraordinary Matters, lest you be deceiv'd, ask Counsel of your Director, to the End he may examine, whether the Inspiration be true or false; because the Enemy, perceiving a Soul prompt to consent to Inspirations, often proposes false ones to deceive her, which he can never do, so long as she with Humility obeys her Conductor.

7. The Consent being given, you must procure with great Care the Effects, and hasten to put the Inspiration in Practice, which is the Height of true Virtue; for to have consented in Heart, and not to proceed to the Effect thereof, would be as to plant a Vine, and not desire that it should fructify.

8. Now to all this, the Morning Exercise and spiritual Retreat, which I have prescribed, do serve exceedingly; for by those Means we prepare ourselves to do well, not only by a general, but also by a particular Preparation.

CHAP. XIX.

Of holy Confession.

I. **O**UR Saviour has left in his Church the holy Sacrament of Confession, or Penance, that in it we may wash ourselves from
all

all our Sins, whensoever we are defiled with them. Suffer not then your Heart, *Philothea*, to be any long Time infected with Sin, since you have so present and easy a Remedy.

2. The Lioness, having coupled with the Leopard, goes presently to wash away the Scent which that Copulation has left her, lest the Lion coming, should be offended and enraged against her. The Soul, which has consented to Sin, ought to have a Horror of herself, and purge herself as soon as may be, for the Respect she ought to bear to the Eyes of the Divine Majesty who beholds her. And why should we die this spiritual Death, having so sovereign a Remedy?

3. Confess yourself humbly and devoutly once every Week, and ever before you communicate, if it be possible, altho' you feel not your Conscience charged with Guilt of any mortal Sin; for by Confession you shall not only receive Absolution for the venial Sins you shall confess, but also great Force to avoid them hereafter, with a clear Light to discern them, and abundance of Grace to repair all the Damage you have incurr'd by them; you will practise the Virtues of Humility, Obedience, Simplicity and Charity: And in this one Act of Confession, you shall exercise more Virtues than in any other whatsoever.

4. Have always a true Detestation of the Sins you shall confess, be they never so little, with a firm Resolution to amend them hereafter. Many confess their venial Sins out of Custom, and rather with Respect to Order than

Amendment, and therefore they continue all their Life charged with the Burden of them, and lose by that Means many spiritual Helps and Advantages. If then you confess to have lyed, tho' without Prejudice to any, or to have spoken some inordinate or idle Word, or to have play'd overmuch; repent yourself thereof, and purpose firmly to amend. For it is an Abuse to confess any kind of Sin, be it mortal or venial, without a Will to amend, since Confession was instituted for no other End.

5. Make not those superfluous Accusations many do of Custom; such as, I have not lov'd God so well as I ought; I have not pray'd with so great Devotion as I should; I have not cherish'd my Neighbour as I ought to have done; I have not receiv'd the Sacrament with so great Reverence as I ought; and such like: For making such Accusations, you bring nothing in particular that may make your Confessor understand the State of your Conscience; for all the Men on Earth might say the same, if they should come to Confession.

6. Consider therefore what particular Cause you have to make those Accusations, and when you have discover'd it, accuse yourself of this Default simply and plainly. For example, you accuse yourself not to have cherish'd your Neighbour, as you ought; peradventure, because having seen some poor Body in great Necessity, whom you might easily have succour'd and comforted, you had no Care of him. Well then, in this Case accuse yourself thus in particular: Having seen a poor Man in Necessity, I did not
assist

assist him as I could have done, through my mere Negligence, Hard-heartedness or Contempt, according as you know the Occasion of the Default. So likewise accuse yourself, that you have not pray'd to God with such Devotion as you ought; but if you have admitted any voluntary Distraction, or neglected to take convenient Place, due Time and Posture requisite for Attention in Prayer, accuse yourself with all Simplicity of that Default, according as you shall find yourself faulty, without those general Terms, which make not to the Purpose for your Confession.

7. Think it not enough to confess your venial Sins, as concerning the Fact only; but accuse yourself also of the Motive which induced you to commit them. For Example; be not content to say, you have lyed without endamaging any Person; but declare, whether it were for Vain-glory, either to praise or excuse yourself, or for vain Mirth, or for Stubbornness. If you have sinn'd in Gaming, express whether it were for Greediness of Lucre, or for Company Sake; and so of the rest. Tell also how long you have persevered in your Sin; for Continuance of Time ordinarily much increases the Sin, there being great Difference betwixt a light Vanity, which slips into our Mind for a Quarter of an Hour, and one whereon our Heart has dwelt a Day or two, or three. We must then confess the Fact, the Motive, and the Continuance of our Sins. For tho' ordinarily we are not bound to be so punctual in explicating venial Sins, nay not absolutely to

confess them at all ; yet they that desire to cleanse their Souls, the better to attain to true Devotion, must be careful to manifest to their spiritual Physician the Disease of which they desire to be cured, be it never so small.

8. Spare not to tell what is requisite to declare plainly the Quality of your Offence, as the Occasion you had to be angry, or to support one in his Vice. For example ; a Man, whom I like not, speaketh to me some Word in jest, and I take it ill, and grow cholerick thereupon ; whereas if another Man, that had been more pleasing to me, had spoken more harshly, I should have taken it in good Part : In such a Case, I will not omit to say, I have us'd cholerick Speeches to a certain Person, taking in ill Part some Words he spake to me, not so much for the Quality of the Words, as for my Dislike of the Party.— And if it be moreover needful to express the Terms, to declare yourself the better, I think it were good to declare them ; for accusing yourself so plainly, you do not only discover the Fault committed, but withall the evil Inclinations, Habits, and other Roots of Sin ; so that by this Means your Ghostly Father comes to have a perfect Knowledge of the Conscience he deals with, and of the Remedies most convenient for the same. Yet must you always conceal the third Persons who have been Partakers with you in the Offence, as much as is possible.

9. Take heed of many Sins, which often dwell and reign secretly in your Conscience, that you may confess and purge yourself of them ;

them ; and to this Purpose read attentively the 6th, 27th, 28th, 29th, 35th, and 36th Chapters of the third Part, and the 8th Chapter of the fourth Part.

10. Change not easily your Confessor ; but having made Choice of a sufficient one, continue to render him an Account of your Conscience on the Days and Times appointed, opening to him freely and plainly the Sins you have committed from Time to Time, and Monthly, or from two Months to two Months. Tell him likewise the State of your Inclinations, though you have not sinned by them, as whether you be tormented with Sadness, or with Melancholly, whether you be given to Mirth or desirous of Gain, or such like Inclinations.

C H A P. XX.

Of frequenting the holy Communion.

I. **I**T is said that *Mithridates* King of *Pontus*, having invented the Mithridate, so strengthened his Body by it, that afterwards endeavouring to poison himself, to avoid the Servitude of the *Romans*, he could not possibly do it. Our Saviour has instituted the venerable Sacrament of the *Eucharist*, which contains really his Flesh and Blood, to the End that he who eats it, shall live Eternally. Who-soever then shall use it often with Devotion, so confirmeth his Health, and the Life of his Soul, that it is almost impossible he should be poison'd with any kind of evil Affection. We

cannot be nourish'd with this Flesh of Life, and live in Affection of Death. So that as Men, dwelling in the terrestrial Paradise, might have avoided corporal Death by Virtue of the Tree of Life, which God had planted there; so may they also avoid spiritual Death, through the Efficacy of this Sacrament of Life.

2. If the tenderest Fruits, and most subject to Corruption (as Cherries, Strawberries and Apricocks) are easily preserved all the Year long with Sugar or Honey; it is no wonder that our Hearts, tho' never so frail and feeble, are preserved from the Corruption of Sin, when they are sugar'd and sweeten'd with the incorruptable Flesh and Blood of the Son of God. O *Philothea*, the Christians which shall be damned, will be without Reply, when the just Judge shall make them see the Wrong they did themselves to incur spiritual Death, since it was so easy to have maintain'd themselves in Life and Health; by the eating of his Body, which he had left them for that End. Miserable Wretches! (will he say) why would you die, having the Fruit and Food of Life at your Command.

3. *To receive the Communion of the Eucharist every Day, neither do I commend, nor discommend: But to communicate every Sunday, I persuade and exhort every one, if his Soul be without Affection to Sin.* These are the very Words of St. *Augustine*, with whom I neither blame, nor commend absolutely, those that communicate every Day, but leave that to the Discretion of the Ghostly Father of him that
would

would be resolv'd in this Point: For the Disposition requisite for such frequent Communion requiring much Perfection, it is not good to counsel it generally; and because this perfect Disposition may be found in many Souls, it is not good to divert or dissuade generally all Men from it; but rather to leave it to be regulated according to the inward State of every one in particular. It were Indiscretion to counsel every one without Distinction to this frequent Communion; but it were more Indiscretion to blame any one for it, especially if he follow the Advice of any worthy Director. The Answer of St. Catherine of Siena was ingenuous, when it was objected against her often communicating, that St. Augustine did neither approve nor disapprove communicating every Day; well (said she) since St. Augustine blamed it not, I pray do not you blame it, and I am content.

4. But St. Augustine, as you see, *Philothea*, exhorts and counsels earnestly to communicate every Sunday: Follow his Counsel then as near as is possible; for since (as I suppose) you have no kind of Affection to mortal Sin, nor deliberately to venial, you are in the true Disposition which St. Augustine requires; yea, and in a more excellent, because you have not only no Affection to commit Sin, but further you are without Affection to the Sin itself: So that, if your Ghostly Father find it fit, you may profitably communicate more frequently than every Sunday.

5. Yet many lawful Impediments may befall you, not on your own Part, but on theirs

with whom you live, which may give Occasion to a discreet Conductor to forbid you to communicate so often. As for Example; if you live in any kind of Subjection, and those to whom you owe Obedience are so ill instructed, or so humorous, that they are troubled or disquieted to see you communicate so often; peradventure, all Things well consider'd, it would be good to condescend to these Mens Infirmary, and to communicate but once every fifteen Days; but this is to be understood when you can by no Means overcome this Difficulty. It is hard to give a general Rule in this Case: We must do what our Ghostly Father will advise, tho' I may boldly say, that the greatest Distance between the Times of communicating, amongst such as desire to serve God devoutly, is from Month to Month.

6. A discreet Person will be hinder'd neither by Father nor Mother, Husband nor Wife, from often communicating: For since on the Day of your Communion you do not neglect to do that which is requisite to your Calling, but will rather be more mild and observant towards them, and not refuse them any kind of Duty; there is no Likelihood that they should seek to divert you from this Exercise, which will bring them no Inconvenience, except they be of a very froward and unreasonable Spirit; for in that Case, as I have said, peradventure your Director will order you to comply with them.

7. I must say one Word for married People: In the ancient Law, God saw it not good, that Creditors should exact their Debts upon festival Days,

Days, but he never thought it unfit, that Debtors should pay and restore their Debts to such as exacted them. It is an Indecency, tho' not a great Sin, to solicit the Payment of the MarriageDuty, the Day that one has communicated, but it is no Indecency but rather meritorious to pay it. Wherefore, for paying this Debt, none ought to be debarr'd from the Communion, if otherwise their Devotion provoke them to desire it. It is certain, that in the primitive Church all Christians did communicate every Day, altho' they were married, and blessed with Generation of Children: And for this Cause I said, that often Communicating brings no manner of Inconvenience to Father or Mother, Husband or Wife, so that the Party communicating be prudent and discreet. As for bodily Diseases, there are none which can be a lawful Impediment to this Holy Devotion, save only that which provokes frequent vomiting.

8. To communicate every eight Days, it is requisite neither to be guilty of mortal Sin nor of any Affection to venial Sin, and to have a fervent Desire of coming to this heavenly Banquet: But to communicate every Day, it is moreover necessary to have conquer'd the greatest Part of our evil Inclinations, and that it may be by Advice of our spiritual Father.

C H A P. XXI.

How we ought to Communicate.

1. **B**egin to prepare yourself for Communion the Evening before, by many Aspirations

ons and Ejaculations of Love, retiring yourself somewhat sooner, that you may rise more early in the Morning: If you chance to awake in the Night, fill presently your Heart and your Mouth with some odoriferous Words, by Means of which your Soul may be perfumed to receive your Spouse, who watching while you sleep prepares himself to bring you a thousand Graces and Favours, if on your Part you dispose yourself to receive them. In the Morning get up with great Joy, for the Happiness you expect; and being confess'd, go with great Confidence, accompany'd also with Humility, to receive this Heavenly Food, which nourishes you to Immortal Life. After you have recited the sacred Words, *O Lord I am not worthy, &c.* move not your Head or Lips any more, neither to pray, not to sigh, but opening your Mouth softly, and moderately, and lifting up your Head as much as is needful (that the Priest may see what he does) full of Hope, Faith and Charity, receive him, whom, in whom, by whom, and for whom you believe, hope, and love.

2. *O Philothea*, think with yourself, that as the *Bee*, having gather'd from the Flowers the Dew of Heaven, and the choicest Juice of the Earth, and having converted it into Honey, carries it into her Hive: So the Priest, having taken from the Altar the Saviour of the World, the true Son of God, who, as the Dew is descended from Heaven, and the true Son of the Virgin, who, as a Flower, is sprung from the Earth of our Humanity, he puts him as a delicious Meat into your Mouth and Body.

3. Having

3. Having receiv'd him, stir up your Heart to come and do Homage to this King of Salvation; treat with him of your inward Affairs, contemplate him within you, where he is lodg'd for your Happiness. To conclude, make him as welcome as you possibly can, and carry yourself in such Manner, as that Men may judge by all your Actions, that God is with you.

4. When you cannot have the Benefit of Communicating really at the Holy Mass, communicate at least in Heart spiritually, uniting yourself with an ardent Desire to this quickening Flesh of our B. Saviour.

5. Your principal Intent in communicating must be to advance, comfort, and strengthen yourself in the Love of God. You must receive only for Love, that which Love alone has caus'd to be given you. You cannot consider our Saviour in any Action more amorous, or more tender towards us, than in this Sacrament, in which he annihilates himself in a Manner, and turns himself into Meat, that so he may penetrate our Souls, and unite himself most intimately to the Heart and Body of his faithful Servants.

6. If Worldlings ask you, why you communicate so often; tell them, it is to learn to love God, to be purify'd from your Imperfections, to be deliver'd from your Miseries, to be comforted in your Afflictions, and to be strengthened in your Weakness. Tell them that two sorts of Persons ought to communicate often, the Perfect, because being well dispos'd, they do themselves Wrong in not approaching

proaching to the Spring and Fountain of Perfection ; and the Imperfect, that they may be able justly to pretend to Perfection : The Strong, lest they become Feeble ; and the Feeble, that they may become Strong ; the Sick, to be Healed ; and the Whole, lest they fall into Sickness : And that for your own Part, as one imperfect, feeble, and sick, you have Need to communicate often with him who is your Perfection, Strength and Health. Tell them, such as have not many Worldly Affairs should Communicate often, because they have Leisure ; and such as have many Temporal Businesses, should likewise do so, because they have need of it ; and that he who labours much, and takes great Pains, ought also to eat solid Meats and frequently. Tell them, that you receive the blessed Sacrament, to learn to receive it well ; because no Man performs an Action well, which he does not often practise.

7. Communicate often, *Philothea*, and as often as you can, with the Advice of your Ghostly Father. Hares in our Mountains become white in Winter, because they neither see nor eat any Thing but Snow : So, by adoring and eating Beauty, Goodness, and Purity itself in this Divine Sacrament, you will become intirely fair, good and pure.

The THIRD PART
OF THE
INTRODUCTION,
CONTAINING

Sundry ADVICES concerning the Exercise of
VIRTUES.

CHAP. I.

*Of the Choice we ought to make in the Exercise
of Virtues.*

1. **T**HE King of the Bees never goes into the Fields, but environ'd with all his little People: And Charity never enters into the Heart, but she lodges with her all the whole Train of other Virtues, exercising and setting them to work, as a Captain does his Soldiers. But she employs them not all at once, nor all alike, nor in all Seasons, nor in every Place: For the just Man is like a Tree planted by the Water-side, which brings forth Fruit in due Season; because Charity, watering the Soul, brings forth in her the Works of Virtue, every one in their proper Time.

2. *Musick, however pleasant in itself, is troublesome in time of Mourning; says the Proverb. It is a great Fault in many, who, undertaking the Exercise of some particular Virtue, resolve*
to

to produce Actions out of it, in all sorts of Occurrences, and (like the ancient Philosophers) either always weep or always laugh; and (which is yet worse) blame and censure such as do not always exercise the same Virtues. We should rejoice with the Joyful, and weep with the Sorrowful, says the Apostle: Charity is patient, bountiful, liberal, discreet and complying.

3. There are notwithstanding some Virtues which are almost universal in Practice, and ought not only to work their own Actions apart, but also to communicate their Qualities with the Actions of all other Virtues. Occasions are seldom presented to exercise Fortitude and Magnificence; but Meekness, Temperance, Modesty and Humility, are Virtues with which all the Actions of our Life ought to be tempered. It is true, there are Virtues more excellent than these, but the Use of these is more necessary. Sugar is more excellent than Salt, but Salt is more often and generally us'd. We must always therefore have good and ready Provision of these general Virtues, since the Use of them is so ordinary.

4. Among the Exercises of Virtues, we ought to prefer that which is most conformable to our Calling, not that which is most agreeable to our Fancy. *St. Paula* delighted to exercise the Virtue of corporal Mortification, that so she might more easily enjoy Tranquillity of Spirit; but she had more Obligation to obey her Superiors, and therefore *St. Jerom* says, that she was to be reprehended, in that she us'd
im-

immoderate Abstinences against her Bishop's Advice. The Apostles, on the other side, appointed to preach the Gospel, and distribute the Bread of Heaven to Souls, judged exceeding well, that they should do Wrong to this great Function, if they should employ their Time in caring for the Poor, altho' to do so were an excellent Virtue. Every Vocation has need to practise some special Virtue. There is Difference between the Virtues of a Prelate, and those of Prince or a Soldier; the Virtues of a married Woman are different from the Virtues of a Widow: And altho' all ought to be endued with all Virtues, yet all are not bound to practise them alike, but each one to give himself in a more particular Manner to those Virtues which are requisite to that kind of Life where-to he is call'd.

5. Among the Virtues which concern not our particular Duty, we must prefer the most excellent, and not the most apparent. Comets ordinarily seem greater than the Stars, and take up much more Place in our Eyes, whereas indeed they are neither in Greatness nor Quality comparable to the Stars; neither seem they great for any other Reason, but because they are nearer us, and in a more gross Subject in respect of the Stars: So there are Virtues which, because they are near us, sensible, and (if I may so say) more material, are highly esteem'd and always preferr'd by the Vulgar: So commonly they prefer corporal Alms before Spiritual; the Hair-shirt, Fasting, Nakedness, Discipline, and other such
bodily

bodily Mortifications, before Meekness, Courtesy, Modesty, and other Mortifications of the Mind ; which notwithstanding are much more excellent. Chuse then, *Philothea*, the best Virtues, not the most esteem'd ; the most excellent, not the most apparent ; the chiefest, not the bravest.

6. It is profitable, that every one should chuse a particular Exercise of Virtue, not to abandon the rest, but to keep his Mind in a more settled Order and Employment. A fair young Woman, shining like the Sun, royally adorn'd, and crown'd with a Garland of Olives, appeared to St. *John* Bishop of *Alexandria*, and said unto him ; I am the King's eldest Daughter, if thou canst accept of me for thy Friend, I will conduct thee to his Presence. He perceiv'd, that this was Mercy towards the Poor, which God commended to him ; and therefore ever after he gave himself in such sort to the Exercise of Works of Mercy, as that he is generally call'd St. *John* the Almoner. *Eulogius* of *Alexandria*, desiring to do some particular Service to God, and being not able to embrace a solitary Life, or to resign himself up to the Obedience of another, took to him in his House a miserable Person, infected with Leprosy, that he might exercise his Charity and Mortification on him ; and, to perform this with more Perfection, he made a Vow to entertain him, honour, and serve him, as a Servant does his Lord and Master : Now upon some Temptation happening as well to the Leper as to *Eulogius*, to depart one from the other, they

they went to great *St. Antony*, who said to them ; Beware, my Children, that you separate not yourselves one from the other, for you being both near your End, if the Angel find you not together, you are in great Danger of losing your Crowns.

7. The King *St. Lewis* visited Hospitals, and serv'd the Sick with his own Hands, as if he had served for Wages. *St. Francis* above all Things lov'd Poverty, which he term'd his Mistress; and *St. Dominick*, Preaching, whereof his Order takes the Name. *St. Gregory* the Great took Pleasure in entertaining Pilgrims, following the Example of Great *Abraham*, and like him receiv'd the King of Glory in Form of a Pilgrim. *Tobias* exercis'd his Charity in burying the Dead. *St. Elizabeth*, as great a Princess as she was, delighted in nothing so much as in abasing herself. *St. Catherine* of *Genoa*, in her Widowhood, dedicated herself to serve an Hospital. *Cassianus* recounts, that a devout Gentlewoman, desirous to exercise the Virtue of Patience, came to *St. Athanasius*, who at her Request placed a poor Widow with her, so wayward, cholerick, troublesome and intolerable with her Insolence and Peevishness, that she gave the devout Lady sufficient Occasion to practise the Virtue of Meekness and Patience.

8. So among the Servants of God, some apply themselves to serve the Sick, others to relieve the Poor, others to instruct little Children in the Knowledge of Christian Doctrine, others to recall Souls that are lost and gone astray, others to adorn Churches and deck Altars, o-
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thers to make Peace and Agreement among Men; wherein they imitate Embroiderers, who upon divers Grounds, with admirable Variety, intermingle Silk, Silver and Gold, whereof they make all sorts of Flowers: For so these Godly Souls, who undertake some particular Exercise of Devotion, make it serve them as a Ground-Work of their spiritual Embroidery, on which they work the Variety of all other Virtues; holding by that means all their Actions and Affections better united and order'd, by the careful Application of them to their principal Exercise; so do they adorn their Minds,

*In costly Robes embroider'd round
With various Work on Tissue Ground.*

9. When we are assaulted by any Vice, it behoves us as, much as is possible, to practise the contrary Virtue, and to apply all other Virtues to the Perfecting thereof; for so we shall overcome the Enemy, and advance ourselves in all other Virtues. If I feel myself assaulted by Pride or Choler, in all my Actions I will bend myself towards Humility and Meekness; and to that End I will apply all my other Exercises of Prayer, of the Sacraments, of Prudence, of Constancy and Sobriety. For, as the wild Boars, to sharpen their Tusks, whet and grind them with their other Teeth, so that all of them reciprocally become sharp: So a virtuous Man, having undertaken to perfect himself in that Virtue, of which he has most need for his Defence, ought to file and whet it by the Exercise

ercise of others, and in refining that one, they all become more polish'd and excellent. So it happened to *Job*, who exercising himself particularly in Patience, against so many Temptations wherewith he was violently assaulted, became perfectly Holy in all kind of Virtues. Yea, it has come to pass (as *St. Gregory Nazianzen* says) that by one only Act of some Virtue, well and perfectly performed, a Man has attain'd to the Height of Virtue: And he alledges *Rahab*, who having exactly practised the Office of Hospitality, arrived at supreme Glory. Which is to be understood, when such Acts are practised with excellent Fervour of Charity.

CH A P. II.

Pursuance of the former Discourse, about the Choice of Virtues.

1. *Saint Augustine* excellently says, that young Beginners in Devotion commit certain Faults which according to the Rigour of the Laws of Perfection are blameable, and yet are very commendable for Presages they give of a future Excellency in Piety, to which they serve as a Disposition. That base and cowardly Fear, which begets excessive Scruples in the Souls of those that newly forsake the Custom of Sin, is a commendable Virtue in Beginners, and a certain Sign of a future Purity of Conscience: But this Fear would be very reprehensible in those who are far advanced, in whose Heart perfect Love should reign, which by little and little chases away this servile Fear.

2. *St. Bernard* in his Beginning was full of Rigour

Rigour and Austerity towards them that put themselves under his Conduct, to whom he declared even at their first Entrance, that they must forsake the Body, and come to him only with the Spirit. When he heard their Confessions, he detested with an extraordinary Severity all kind of Faults, were they never so small; and so press'd these poor Novices to Perfection, that instead of putting them forward, he drew them backward, for they lost Heart and Breath, to see themselves so hastily driven up so high and steep an Ascent. Observe, *Philothea*, it was the most ardent Zeal of a perfect Purity which provoked this great Saint to this Method; and this Zeal was a great Virtue, and yet it ceased not to be reprehensible; God himself in an holy Apparition corrected him for it, infusing into his Soul a meek, sweet, amiable and tender Spirit; by means of which, he, being wholly changed, accused himself very much of his former Severity, and became so mild and condescending to every one, that he made himself all to all, that he might gain them all.

3. St. *Jerome* having recounted, that St. *Paula* (his Ghostly Child) was not only excessive, but obstinate in the Exercise of bodily Mortification, even to that Height, that she refused to hearken to the contrary Advice, which St. *Epiphanius* her Bishop had given her in that respect; and moreover, that she gave herself over in such sort to grieve for the Death of her Friends, that she was always in danger of Death; in fine, he concluded in this sort: Some Men

Men will say, that instead of writing the Praises of this Saint, I write Reproofs and Reproaches; but I call *Jesus* to witness (whom she serv'd, and whom I desire to serve) that I lye not either on the one side, or on the other, but set down clearly what is to be said of her, as one Christian of another; that is to say, I write a History of her, not a Panegyrick, and that her Vices are the Virtues of others. His Meaning is, That the Defects of St. *Paula* would have borne the Name of Virtues in a Soul less perfect: As in Truth, there are Actions which are esteem'd Imperfections in such as are perfect, but would be held great Perfections in those who are imperfect.

4. It is a good Sign in a sick Man, when at the End of his Sicknes his Legs swell, for it shews that Nature, now strengthen'd, casts out her superfluous Humours; but the very same Sign would be ill in one that were not sick; for it demonstrates that Nature has not Force enough to resolve and dissipate the Humours. My *Philothea*, we must have a good Opinion of those in whom we seek a Practice of Virtues, altho' with Imperfection, since the Saints themselves have often practised them in such a Manner. But as for you, you must have a Care to exercise yourself in them, not only faithfully, but discreetly: And to that End, we must observe carefully the Advice of the wise Man, not relying on our own Prudence, but on the Judgment of such as God has given us for Conductors.

5. There are certain Things by many esteem'd

steem'd Virtues, which in truth are none at all ; of which it is needful to speak a Word or two : I mean Extasies, Raptures, Insensibilities, Impassibilities, Deifical Unions, Revelations, Transformations, and such like Perfections, of which some Books treat ; promising to elevate the Soul, even to a Contemplation purely intellectual, to an essential Application of the Spirit, and to a supereminent Life. Observe well, *Philothea*, these Perfections are not Virtues, but rather Rewards and Recompences, that God gives indeed for Virtue ; or yet rather Patterns of the Happiness of the Life to come, which sometimes are presented to Men, to make them in love with the whole Pieces above in Heaven.

6. But we must not for all that pretend to such Favours, since they are no way necessary to the well Serving and Loving of God, which should be our only Aim ; neither are they Graces that can always be obtain'd by Travel and Industry, since they are rather Passions than Actions, which we may well receive, but cannot procure them in us.

7. I add, that we have not undertaken more than to make ourselves virtuous, devout and good Men, and therefore we must employ ourselves earnestly in that ; and if it please God to raise us to these angelical Perfections, we shall be then also good Angels : But in the mean time let us exercise ourselves simply, humbly, and devoutly in little Virtues, the Conquest of which our Saviour hath expos'd to our Care and Industry ; as Patience, Meekness,
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Mortification of our Hearts, Humility, Obedience, Poverty, Chastity, Compassion towards our Neighbours, and bearing with their Imperfections, Diligence, and holy Fervour. Let us willingly leave these Supereminences for elevated Souls; we merit not so high a Place in God's Service, we shall be abundantly happy to serve him in his Kitchen, in his Pantry, to be Lackies, Porters, Grooms of his Chamber; it is his Goodness afterwards, if he please to advance us to his Cabinet and Privy-Council. Yea, *Philathea*, for this King of Glory does not recompence his Servants according to the Dignity of the Offices they bear, but according to the Measure of the Love and Humility with which they serve him.

8. *Saul*, seeking his Father's Asses, found the Crown of *Israel*. *Rebecca*, by watering *Abraham's* Camels, became the Spouse of his Son. *Ruth*, gleaning after the Harveſt-men of *Booz*, and lying at his Feet, was advanced to his Side, and made his Wife. Certainly such high Pretensions to things so extraordinary are very subject to Illusions, Deceits, and Errors; and it happens sometimes, that those, who think themselves Angels, are scarce good Men, and that there is more Pomp in their Words than in their Thoughts and Actions. Yet must we not lightly despise or rashly censure any thing; but blessing God for the Supereminence of other Men, keep ourselves humble in our lower but safer Way, less splendid, but more suitable to our Insufficiency and Weakness; wherein if

we converse humbly and faithfully, God will exalt us to great Honours.

C H A P. III.

Of Patience.

1. *P*atience is necessary for you, that performing the Will of God, you may obtain the Promise, says the Apostle. Yea, for as our Saviour himself pronounced, in your Patience you shall possess your Soul, it is Man's greatest Happiness, *Philothea*, to possess his Soul; and the more perfect our Patience is, the more perfectly do we possess our Souls. Call to mind often that our Lord has saved us by suffering and enduring, and that we ought also to work our Salvation by Sufferings and Afflictions, as by enduring Injuries, Contradictions and Crosses, with all possible Meekness.

2. Limit not your Patience to such and such kind of Injuries and Afflictions, but extend it universally to all those, that God shall send, and suffer to befall you. There are some Men that will suffer no Tribulations but such as are honourable; as for Example, to be wounded in Battle, to be Prisoners of War, to be persecuted for Religion, to be impoverish'd by some Quarrel in which they got the Mastery: These Men love not Tribulation, but the Honour of it. He that is patient indeed, and a true Servant of God, suffers indifferently the Tribulations accompany'd with Ignominy, and those that are honourable. To be despis'd, reprehended, and accus'd by wicked Men is but a Plea-

Pleasure to a Man of Courage; but to be reproach'd and ill treated by good Men, by our Friends, by our Parents, there is the true Trial of Patience. I more esteem the Meekness with which the great St. *Charles Boromæus* suffer'd a long time the publick Reprehensions, that a great Preacher of an exceeding strict Order utter'd against him in the Pulpit, than all the Assaults he receiv'd from others: For as the Stinging of Bees is far more smarting than that of Flies; so the Evil we receive of good Men, and the Contradictions they make, are much more insupportable than others; and yet it chances very often, that two good Men, having both of them good Intentions, through the Diversity of their Opinions, raise great Persecutions and Contradictions one against the other.

3. Be patient, not only in the main and principal Afflictions which befall you, but also in their Accessaries and Accidents. Many could be content to have Afflictions, so they might not be prejudiced by them. I am not griev'd (says one) that I am become poor, but that by this means I am disabled to pleasure my Friends, to bring up my Children, and live honourably, as I desire. I would not care (says another) were it not that the World will think, this is come upon me through my own Fault. Another would be content the World should speak ill of him, and would suffer it very patiently, so that none would believe the Detractor. Others there are, that would willingly have some Afflictions, but not too much:

They are not impatient (say they) that they are sick, but that they want Money to cure themselves, or that they are so great a Trouble to those that are about them. But I say, *Philothea*, we must have Patience, not only to be sick, but to be sick of that Disease which God will, in that Place where he will, and amongst such Persons as he will, and with those Inconveniences which he will; and so of other Tribulations.

4. When any Evil shall happen to you, apply such Remedies as shall be lawful and pleasing to God, for to do otherwise, were to tempt his Divine Majesty; but having done that, attend with an entire Resignation the Success it shall please God to send: If he permit the Remedies to overcome the Evil, give him Thanks with Humility; if it please him that the Evil overcome the Remedies, bless him with Patience.

5. I am of Opinion with St. *Gregory*: When you shall be justly accus'd of any Faults you have committed, humble yourself, and confess that you deserve more than the Accusation which is laid upon you: But if you be falsely accus'd, excuse yourself meekly, denying yourself to be guilty; for you owe that Reverence to Truth, and to the Edification of your Neighbour. But if, after your true and lawful Excuse, Men continue to accuse you, vex not yourself, nor strive to get your Excuse admitted; for having done your Duty to Truth, you must do it also to Humility. Thus you shall neither prejudice the Care you ought to have of your
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Fame, nor the Love you owe to Tranquillity, Meekness of Heart, and Humility.

6. Complain as little as you can of the Wrongs done you ; for ordinarily he that complains, sins ; because Self-love ever makes us believe Injuries to be greater than they are : But above all things complain not to such Persons as are prone to Malice and to think ill. If it be expedient to make your Complaint to any, either to redress your Injury, or to quiet your Mind, let it be done to the Peaceable, and to such as truly love God ; for otherwise, instead of easing your Heart, they will provoke it to greater Disquiet, and instead of pulling out the Thorn that pricketh you, they will fasten it deeper into your Foot.

7. Many being sick, afflicted, and injured, refrain from complaining or shewing any Tenderness, judging (and that rightly) that it would too evidently testify Want of Courage and Generosity ; but yet they desire extremely, and by Subtilties endeavour to make other Men bemoan them, take Compassion of them, and esteem them not only afflicted but patient and courageous. Now this is a Patience indeed, but a false one, which in Effect is nothing else but a fine and subtil Ambition and Vanity. *They have Glory, (says the Apostle) but not before God.* The true patient Man neither complains of his Evils, nor desires to be lamented ; he speaks of them clearly, truly and simply, without Lamentations, Complaints or Aggravations : If he be pity'd, he patiently suffers himself to

pity'd, unless they bemoan him for some Cross which he has not ; for then will he modestly declare, that he had no such Misfortune, and in this sort continues peaceable betwixt Truth and Patience, confessing not complaining of his Afflictions.

8. In the Contradictions which befall you in the Exercise of Devotion (for they will not be wanting) remember the Words of .our Saviour ; *A Woman when she is in Travail hath Anguish because her Hour is come, but when she hath brought forth her Child, then she remembreth not the Anguish, for joy that a Man is born into the World.* For you have conceiv'd in your Soul the Noblest Child in the World, to wit, Jesus Christ, and until he be brought forth altogether, you cannot chuse but suffer excessive Pains: But be of good Courage, these Dolours once past, the everlasting Joy shall remain with you, of having brought forth such a Child to the World. Now he shall be wholly brought forth by you, when you shall have form'd him entirely in your Heart and Actions by the Imitation of his Life.

9. When you shall be sick, offer up all your Griefs, Pains and Agonies, to the Service of our Lord, and beseech him to unite them with the Torments which he suffer'd for you. Obey your Physician, take Medicines, Meats, and other Remedies, for the Love of God, remembering the Gall he took for our Sakes ; desire to be cured, that you may serve him ; grudge not to languish in Sicknes, that you may obey him ; and dispose yourself to die (if
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so it please him) that you may praise and enjoy him.

10. Consider that the Bees, when they make their Honey, live upon a bitter Provision, and that we, in like Manner, can never perform Actions of greater Meekness and Patience, nor better compose the Honey of true Virtues, than while we eat the Bread of Bitterness, and live amongst Afflictions. And as the Honey which is gather'd from Thyme (a little bitter Herb) is the best of all; so the Virtue which is exercis'd in the Bitterness of base and most abject Tribulations, is the most excellent of all.

11. Look often with your interior Eyes on Christ Jesus crucify'd, naked, blasphemed, slander'd, forsaken, and in a Word, overwhelm'd with all sorts of Sorrows, Grievs and Persecutions; and consider, that all your Sufferings, neither in Quality nor Quantity, are in any sort comparable to his, and that you can never suffer any Thing for him, in comparison of that which he has endured for you.

12. Consider the Torments which heretofore the Martyrs suffer'd, and those which many now endure, more grievous without any Proportion than your's, and say; Alas, my Pains are Consolations, and my Grievs Pleasures, in comparison of those which without Relief, Assistance, or Mitigation, live in a perpetual Death, overcharged with Afflictions infinitely heavier than mine.

C H A P. IV.

Of exterior Humility.

1. *B*orrow and take many empty Vessels, (said Elizeus to the poor Widow) and pour Oil into them. To receive the Grace of God into our Hearts, they must be void of Vain-glory. The Castrel crying, and looking on the Birds of Prey, affrights them by a secret Property and Virtue, therefore the Doves love her above all other Birds, and live in Security with her: So Humility repells Satan, and conserves the Grace and Gifts of the Holy Ghost in us; and therefore all the Saints, but especially the King of Saints and his Blessed Mother, have always more esteem'd this, than any other amongst the Moral Virtues. We call that *Glory Vain*, which we assume to ourselves, either for that which is not in us, or for that which is in us, but is not our's, or for that which is in us, and is our's, but deserves not that we should glory in it. Nobility of Blood, Favour of Great Persons, popular Honour, these are Things which are not in us, but either in our Progenitors, or the Estimation of other Men. Some there are that become proud and insolent, by being upon a good Horse, or for having a Feather in their Hat, or by wearing good Cloaths; but who sees not this Folly? For if there be any Glory in this, it belongs to the Horse, the Bird, and the Taylor; and what a Want of Courage it is to borrow Estimation from a Horse, from a Feather, or some foolish

foolish new Fashion. Others esteem and value themselves for Mustaches turn'd up, or a well trimm'd Beard, for their curled Locks and soft Hands, or because they can sing or play; but are not these effeminate Men, who seek to raise their Value, and to increase their Reputation by such frivolous and foolish Things? Others, for a little Knowledge, would be honour'd and respected in the World, as if every one ought to come to School to them, and account them their Masters; and therefore they are call'd Pedants. Others strut like Peacocks in Contemplation of their Beauty, and think all the World in love with them. All this is extremely vain, foolish, and impertinent; and Glory, grounded upon such weak Foundations, is call'd vain and frivolous.

2. True Goodness is known as true Balm; for Balm is try'd by dropping it into Water; if it sink to the Bottom, it is counted the most excellent and precious: Even so, to know whether a Man be truly wise, learned, generous and noble, observe whether his Gifts tend to Humility, Modesty and Submission; for then they shall be true Virtues: But if they swim above Water, and strive to appear, they are so much the less true, by how much the more they shall be apparent.

3. Pearls that are conceived and nourished by the Wind, or by the Noise of Thunder, have nothing but the Shell of Pearl, and are void of Substance: So the Virtues and Qualities of Men, bred and nourish'd in Pride, Boasting, and Vanity, have nothing but a simple Appearance

of Good, without Juice, without Marrow, and without Solidity.

4. Honours, Degrees, and Dignities, are like Saffron, which prospers best, and grows most plentifully, when it is trodden under Feet. It is no Honour to be fair, when a Man prizes himself for it: Beauty (to have a good Grace) should be neglected; Knowledge dishonours us, when it puffs us up, and degenerates into Pedantry.

5. If we be punctual in Dignities, Precedencies, and Titles, besides the exposing of our Qualities to be examined, try'd, and contradicted, we make them vile and contemptible; for Honour which is inestimable, being freely given, becomes base when it is sought for, required and exacted.

6. When the Peacock bristles up his Train to behold himself, in raising his fair Feathers he shews his own Deformities. Fair Flowers that grow on Earth, wither away by handling. The sweet Smell of the *Mandragorus* taken afar off, and but for a short Time, is most pleasing, but they that smell to it very near, and a long Time, become stupify'd and sick: Even so Honours give a pleasant Consolation to those that favour them afar off, and carelessly, without staying on them; but such as affect them, and feed on them, are worthy of Blame and Reprehension.

7. The Pursuit and Love of Virtue begins to make us virtuous, but the Pursuit and Love of Honour begins to make us abject and contemptible. Generous Spirits busy not themselves

selves about these poor Toys of Degrees of Honour and Salutation ; they have other Things to do ; that belongs to mean and degenerate Spirits.

8. He that may have Pearls never loads himself with Shells ; and such as aspire to Virtue, vex not themselves for Honours. Every one indeed may take the Place due to him without prejudice to Humility, so that it be done carelessly, and not with Contention. For as they that come from *Peru*, besides Gold and Silver, bring also Apes and Parrots, because they neither cost much, nor are burthensome to their Ship : So true Pretenders to Virtue neglect not to take Rank and Place due to them ; yet so, as it cost them not much Care and Attention, and that it may be without incurring Trouble, Disquiet, Disputes and Contentions. Yet speak I not here of those whose Dignity concerns the Publick, nor of certain particular Occasions on which great Consequences depend ; for in that every one ought to keep his due Place with Prudence and Discretion, accompany'd with Charity and Courtesy.

CHAP. V.

Of more internal Humility.

1. **B**UT you desire, *Philothea*, to be farther advanced in Humility ; for the Performance of what we have hitherto said, is rather Wisdom than Humility : Let us therefore pass on farther. Many neither will nor dare consider the Graces God has given them in particular, fearing that thereby they may fall into

Vain-glory and Self-conceit, wherein in Truth they deceive themselves; for since the true Means to attain to the Love of God (as says the great Angelical Doctor) is the Consideration of his Benefits; the more we know them, the more we shall love him: And as particular Benefits more powerfully move us than common, so ought they to be weigh'd more attentively.

2. Certainly nothing can so much humble us before the Mercy of God, as the Multitude of his Benefits; nor before his Justice, as the Multitude of our Offences. Let us then consider what he has done for us, and we have done against him: And as we consider our Sins severally, so let us consider his Graces one by one. Let us not fear, that the Knowledge he gives us will puff us up, so long as we are attentive to this Truth, *that whatsoever is good in us, is not of ourselves.*

3. Alas! Do Mules cease to be lumpish and stinking Beasts, because they are laden with the precious and perfumed Cabinets of the Prince? *What hast thou which thou hast not receiv'd?* (says the Apostle) *and if thou hast receiv'd it, why dost thou glory?* Nay, contrariwise, the lively Considerations of Favours receiv'd, render us humble, because Knowledge begets Acknowledgment. But if in considering the Favours God has done us, any kind of Vanity should tickle us, it will be an infallible Remedy to recur to the Contemplation of our Ingratitude, of our Imperfections, and of our Miseries. If we consider what we did, when God was not
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with us, we shall easily know, that what we do while he is with us, is not of our own doing, nor of our own Growth; we shall enjoy it indeed, and rejoice for it, but we shall glorify God alone because he is the Author of it. So the blessed Virgin confesses that God had done great Things for her, yet is it but to humble herself, and to glorify God: *My Soul (says she) doth magnify the Lord, because he hath done great Things for me.*

4. We use to say many times that we are nothing, that we are Misery itself, and the Corruption of the World; but we would be loth any Man should take us at our Word, and publish us abroad to be such as we say we are. Nay, we make as if we would run away, and hide ourself, to the end Men may run after us, and seek us out; we make shew as if we would indeed be the last, and sit at the lowest End of the Table, but it is in hope to be set with more Advantage at the uper End. True Humility never makes shew of herself, nor uses many humble Words; for she desires only to hide herself. And if it were lawful for her to lye, to dissemble, or scandalize her Neighbour, she would produce Actions of Arrogancy and Disdain, that under them she might hide herself, and be altogether cover'd and unknown.

5. My Advice therefore is, *Philothea*, either let us use no Words of Humility, or let us use them with an inward Reality conformable to what we pronounce outwardly. Let us never cast down our Eyes, but when we humble
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our Hearts; let us not seem to desire to be the lowest, unless we mean it from our Heart. Now I hold this Rule so general, that I bring no Exception: Only I add, that Civility requires that we offer Precedency sometimes to those who without doubt will refuse it; and yet this is no Double-dealing, nor false Humility: For in this Case the only Offer of Precedency is a Beginning of Honour, and since we cannot give it them intirely, we do not ill to give them the Beginning. I say the same of some Words of Honour and Respect, which in Rigour seem not true, yet are true enough indeed, if the Heart of him that pronounces them have a true Intention to honour and respect him to whom he says these Words: For altho' the Words signify with some Excess that which we would say, yet we do not ill to use them, when common Custom requires it: But I wish our Words were always suited to our Affections, as near as possible to follow in all, and through all, pure Simplicity and Sincerity of Heart. A Man that is truly humble would rather another should say of him that he is miserable, that he is contemptible, and that he is nothing worth, than to say it himself; at least, if he knows that any Man says so, he does not gainsay it, but consents to it with all his Heart: For believing it firmly himself, he is glad to have others of the same Opinion.

6. Many say, that they leave mental Prayer for those that are perfect, that themselves are not worthy to use it. Others protest they dare not communicate often, because they find
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not themselves pure enough. Others, that they fear they should disgrace Devotion, if they should meddle with it, by reason of their great Misery and Frailty. Others refuse to employ their Talent in God's Service, and their Neighbours, because (say they) they know their own Weakness, and that they fear to become proud, if they should be Instruments of any Good, and that in giving Light to others they should consume themselves.

7. All this is nothing but Artifice, and a kind of Humility not only false but malicious, whereby tacitly and subtilly they endeavour to cast an Asperision upon these holy Things; or at the best, with the Cloak of Humility to cover the Love of their own Opinion, their own Humour, and their own Slothfulness. *Demand of God a Sign either from Heaven above or from the Depth of the Sea below*, said the Prophet to unhappy Achaz: And he answered; *I will demand none, neither will I tempt God.* O Wicked Man! He would seem to bear great Reverence to God, and under Colour of Humility excuses himself from aspiring to that Grace which God's Goodness offers him: But sees he not that when our Lord offers us his Graces, it is Pride to refuse them; that the Gifts of God oblige us to receive them; and that true Humility is to obey and follow his Will, as near as we can? But God's Will is, that we become perfect, uniting ourselves to him, and imitating him, the best we can.

8. The proud Man, which trusts in himself, has just Occasion not to dare to undertake any thing;

thing; but he that is humble is so much the more courageous, by how much the more weak he acknowledges himself; and the more miserable he esteems himself, the more confident he becomes; because he trusts intirely in God, who delights to magnify his Omnipotency by our Misery. We must then with an humble and holy Confidence perform whatsoever is judged fit for our Advancement, by those that direct our Souls.

9. To think we know what we know not, is directly Folly; to seem to know what the World knows we know not, is an intolerable Vanity. For my Part, I would not seem to know even what I do know; as, contrariwise, I would not make myself ignorant. When Charity requires it, we must freely and mildly communicate to our Neighbour, not only what is necessary for his Instruction, but also what is profitable for his Consolation: For, Humility, which hides and conceals Virtues, to preserve them, discovers them nevertheless, when Charity requires it, to enlarge, increase and perfect them. Wherein she resembles a Tree in the Isles of *Tylos*, which at Night closes up her Carnation Flowers, and opens them not till the Rising of the Sun; so that the Inhabitants of the Country say that those Flowers sleep by Night: For so Humility covers and hides all our Virtues and human Perfections, and lets them never appear, but for Charity, which being a Virtue not Human, but Heavenly, not Moral, but Divine, is the true Sun of Virtues, over which she ought always to rule. So that
Humility,

Humility, which is prejudicial to Charity, is undoubtedly false.

10. I would neither make myself more Fool nor more Wise than I am: For if Humility forbids me to counterfeit myself Wise, Honesty and Sincerity forbids me likewise to counterfeit myself a Fool; for as Vanity is contrary to Humility, so are Affectation and Dissembling, to Simplicity and Plain-dealing. And if some great Servants of God have made themselves seem Fools, that they might be thought abject in the Eyes of the World; we must admire them, and not imitate them: For they had Motives that induced them to this Excess, which were so particular and extraordinary to them, that no Man ought from thence to draw any Consequence for himself. And as for *David*, when he danced and leap'd before the Ark somewhat more than ordinary Decency required, he did it not to make the World believe he was a Fool, but he simply and plainly used those exteriour Motions conformable to the extraordinary and excessive Gladness he conceiv'd in his Heart. True it is, that when *Michol* his Wife reproach'd him for it, as guilty of Folly, he was not sorry to see himself despis'd; but persevering in a true and lively Representation of his Joy, he testify'd that he was glad to receive a little Shame for his God. And consequently I say, that if for Acts of true Devotion the World esteem you mean, abject and foolish, Humility will make you rejoice at this happy Reproach, the Cause whereof is not in you, but in those that utter it against you.

C H A P.

C H A P. VI.

That Humility makes us to love our own Abjection.

1. **I** Pass further, and advise you, *Philother,* that in all and above all you love your own Abjection. But you will ask me what it is to love your own Abjection. In Latin, *Abjection* signifies *Humility*, and *Humility Abjection*: So that when our blessed Lady in her sacred Hymn says, that all Generations should call her Blessed, because God had seen the Humility of his Handmaid; her Meaning is, that the Lord beheld graciously her Abjection and Unworthiness, to heap upon her Graces and Favours. Yet there is great Difference between the Virtue of *Humility* and *Abjection*: For *Abjection* is the Lowness, Baseness and Poorness that is in us, we being not aware of it; but as for the Virtue of *Humility*, it is a true Knowledge and voluntary Acknowledgment of our Abjection.

2. Now the principal Point of this Humility consists, not only in this willing Acknowledgment of our Abjection, but in loving it, and delighting in it, not for Want of Courage or Generosity, but to extoll so much the more the Divine Majesty, and esteem our Neighbour much better than ourselves. This is that to which I exhort you: And that you may understand it the better, know, that among the Afflictions which we suffer, some are abject, and others honourable; many can frame themselves to the honourable, but almost none to the abject.

abject. You see a devout Hermit all ragged and cold, each one honours his torn Habit with Compassion of his Sufferance; but if a poor Tradesman or a poor Gentleman be in the same Case, Men despise and mock them; and behold how their Poverty is abject. A religious Man receives devoutly a sharp Censure of his Superiour, and a Child of his Father; and all count this Mortification, Obedience and Wisdom; but let a Cavalier or some Lady suffer the like of another, and altho' it be for the Love of God, Men will call it Cowardliness and Want of Courage.

3. Behold here another Abjection. One has a Canker in his Arm, and another in his Face: the first has only the Disease, but the other with the Disease has Contempt, Shame and Abjection. I say then, that we must not only love the Evil itself, which is done by the Virtue of Patience, but we must also love the Abjection, which is done by the Virtue of Humility.

4. Moreover, there are abject Virtues and honourable Virtues. Patience, Meekness, Simplicity and Humility itself are Virtues, which worldly Men hold vile and abject: On the contrary, they much esteem Wisdom, Valour and Liberality: There are also Actions of one and the same Virtue, whereof some are despis'd, and others honour'd: To give Alms, and to pardon Injuries, are two Acts of Charity; the first is honour'd by all Men, the other contemn'd in the Eyes of the World. A young Gentleman, or a young Lady, who will not
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give themselves over to the Disorders of wild and dissolute Company to Talk, Play, Dance, Drink, Dress, shall be scorn'd and censured, and their Modesty term'd Hypocrisy or Affectation : To love this, is to love our Abjection.

5. Behold another Sort of Abjection. We go to visit the Sick ; if I am sent to the most miserable, that will be an Abjection to me according to the World, and therefore I will love it. If I am sent to a Person of Quality, it is an Abjection to the Spirit, for there is not so much Virtue nor Merit, and therefore I will love this Abjection. One falls in the midst of the Street, and besides his Fall, receives Shame ; this is an Abjection to be loved. There are also Faults which have no other ill in them but only the Abjection ; and Humility requires not, that we should commit them of set Purpose, but it requires that we vex not ourselves when we shall have committed them. Such are certain Fooleries, Incivilities, and Incircum-spections, which as we ought to avoid before they are committed, in order to Civility and Discretion ; so when they are committed, we must be content with the Abjection that comes thereby, and accept it willingly, that so we may practise holy Humility.

6. I say yet more : If I have disorder'd myself through Passion or Dissolution, and have spoken indecent Words, wherewith God and my Neighbour are offended, I will repent myself heartily with true Sorrow, and endeavour to make the best Reparation I can for the Offence ; but yet I will be content with the Abjection,

jection, and the Shame it brings with it : And if the one could be separated from the other, I would most chearfully cast away the Sin, and humbly retain the Abjection.

7. But tho' we love the Abjection which follows the Evil, yet we must not neglect to redress the Evil that caus'd it, by fit and lawful Means, especially when the Evil is of Importance: As, if I have some shameful Disease in my Face, I will endeavour to have it cured, but not to have the Abjection forgotten, which I receiv'd by it. If I have committed some Folly which is offensive to none, I will make no Excuse for it, because, altho' it were a Fault, yet it is not permanent: I cannot then excuse it, but only in respect of the Abjection it brings me, and that Humility permits not. But, if through Folly or Indiscretion I have offended or scandaliz'd any one, I will repair the Offence by some true Excuse, because the Evil is permanent, and Charity obliges me to satisfy for it. Furthermore, it happens sometimes, that Charity commands us to remove the Abjection for the Good of our Neighbour, to whom our Reputation is necessary; but in that Case, tho' we remove the Abjection from before our Neighbour's Eyes, to prevent his Scandal, yet must we carefully shut it up and hide it in our Hearts for his Edification.

8. But you would know, *Philothea*, which are the best Abjections. I tell you clearly, that the most profitable to our Souls, and most acceptable to God, are those which come to us by Accident, or by the Condition of Life, because

cause we chuse them not, but receive them as they are sent by God, whose Choice is always better than our own. But if we were to chuse them, the greatest are the best; and those are esteem'd the greatest which are most contrary to our Inclinations; (so that they be conformable to our Vocation) for to speak once for all, our own Choice blasts almost all our Virtues.

9. Oh! who will give us Grace to say truly with that great King, *I have chosen to be an Abject in the House of God, rather than to dwell in the Tabernacles of Sinners?* None certainly, dear *Philothea*, but he who, to exalt us, liv'd and dy'd in such sort, that he was the Scorn of Men, and the Abjection of the People: I have said many Things to you, which will seem hard, when you shall consider them; but believe me, they will be sweeter than Sugar or Honey, when you shall put them in Practice.

CHAP. VII.

How to keep our good Name in the Practice of Humility.

1. **P**Raise, Honour and Glory are not given to Men for every ordinary Virtue, but for some excellent one: For by Praise we seek to persuade others to value the Excellency of some Men; by Honour we protest, that we ourselves esteem them; and Glory, in my Judgment, is nothing else but a certain Lustre of Reputation, which springs from the Concourse of many Praises and Honours. So that Honours and Praises are like precious Stones, from

a Heap of which rises a Lustre like Enamelling. Now Humility not being able to endure, that we should have any Desire of excelling, or being perferr'd before others, cannot also permit that we should hunt after Praise, Honour, or Glory, which are due to Excellency alone; but yet she consents to the Counsel of the Wise-Man, who admonishes us to have a care of our Reputation; because a good Name is an Estimation not of any Excellency, but only of a simple and ordinary Honesty, and Integrity of Life, which Humility hinders us not to acknowledge in ourselves, nor, by consequence, to desire the Reputation of it. It is true, that Humility would condemn good Fame, if Charity stood not in need of it: But because it is one of the Foundations of human Society, and that without it we are not only unprofitable, but prejudicial to the Publick, by reason of the Scandal it receives by it; Charity requires, and Humility consents that we should desire it, and carefully preserve it.

2. Again, as Leaves, which in themselves are of no great Value, are nevertheless very necessary, not only to beautify the Trees, but also to preserve the Fruit whilst it is young and tender; so a good Report, which of itself is not much to be desir'd, is notwithstanding most profitable, not only for the Ornament of our Life, but also for the Preservation of our Virtues, especially while they are yet weak and tender. The Obligation of maintaining our Reputation and of being such as we are esteem'd to be, presses upon a generous Spirit with
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strong and pleasing Violence. Let us preserve our Virtues, dear *Philothea*, because they are acceptable to God, the chief and sovereign Object of all our Actions. But as they, who would keep Fruits, are not content to preserve them with Sugar, but put them all in Vessels fit to keep them: So, altho' the Love of God is the principal Preserver of our Virtues, yet may we further employ our good Name, as most convenient and profitable to that Purpose.

3. Yet we must not be over earnest, exact and punctual in this Preservation: For such as are so tender and sensible of their Reputation, are like those that for every slight Indisposition take Physick; for they thinking to conserve their Health, utterly overthrow it; and these endeavouring to maintain so tenderly their Reputation, entirely lose it; for by this Tenderness they become Fantastical, Mutinous, Insolent, and provoke the Malice of Detractors.

4. Dissimulation and Contempt of an Injury or Calumny is ordinarily a far better Remedy than Resentment, Dispute, or Revenge: For Contempt causes them to vanish; whereas if we resent them, we seem to avow them. Crocodiles hurt none but those that fear them; nor Detraction, any but such as vex themselves with it. Excessive Fear of losing our Estimation, argues a great Distrust of its Foundation, which is the Truth of a good Life. Towns that have wooden Bridges over great Rivers, fear their being carried away by every little Flood; but they that have them of Stone, fear only extraordinary Inundations: So they
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that have a Soul truly Christian, ordinarily condemn the Overflowing of injurious Tongues ; but those, that find themselves weak, are disquieted with every Discourse. Indeed, *Philothea*, he that strives to keep a good Reputation with all, loses it with all ; and he deserves to lose his Honour, who seeks it of those whose Vices make them infamous and dishonourable.

5. Reputation is but a Sign to shew where Virtue is lodg'd ; it is Virtue then that must be perferr'd in all, and before all : Wherefore, if any call you Hypocrite because you give yourself to Devotion, or esteem you a Coward because you have pardon'd an Injury, laugh at all that ; for, besides that such Judgments are made by foolish and ignorant People, we must not forsake Virtue, nor wander out of the way of it, altho' we were to lose our Reputation, because we must prefer the Fruit before the Leaves, and interior and spiritual, before all external Good. It is lawful to be jealous, but not Idolaters of our Reputation : And as we must not offend the Eyes of the Good, so we must not strive to satisfy those of the Wicked. The Beard is an Ornament to the Face of a Man, and the Hair to that of a Woman : If one pull away by the Root, the Beard from the Chin, and the Hair, from the Head, it will very hardly grow again ; but if it be only cut, nay, tho' it be shaved, it will soon come again, and will grow stronger and thicker than before : So, altho' our Reputation be cut, yea tho' it be shaven by detracting Tongues, (which, *David* says, are like sharp Razors) we must

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not therefore be troubled, for it will soon spring forth again, not only as fair as ever it was, but much more firm and durable. But if nevertheless our Vices, our Unworthiness, and wicked Course of Life take away our Reputation, it will very hardly return, because it is pull'd up by the Root: For the Root of Renown is Goodness and Integrity, which, as long as they are in us, can always recover the Honour due to them.

6. When vain Conversation, fond Loves, and haunting of idle Company blast our Reputation, we must forsake them; for a good Name is of more Price than all vain Contentments. But, if for the Exercise of Piety, for Advancement in Devotion, and Aspiring to eternal Happiness, Men grumble and murmur at us, let us leave these Dogs to bark against the Moon; for if they are at any Time able to cast an Aspersions on our good Name, and by that means cut and shave the Hair and Beard of our Reputation, they will notwithstanding spring up again, and the Razor of Detraction will be as advantageous to our Honour, as the pruning Knife to the Vine, which makes it abound and multiply in Fruit.

7. Let us fix our Eyes always on Jesus Christ Crucify'd, and march on in his Service with Confidence and Sincerity, yet prudently and discreetly: He will be the Protector of our Reputation; and if he suffer it to be taken from us, it will be either to render us better, or to make us profit in holy Humility, whereof one only Ounce is better than a thousand Pounds

Pounds of Honours. If we are unjustly defamed, let us meekly oppose Truth against Calumny; if Calumny persevere, let us likewise persevere in Humility, resigning our Reputation together with our Soul into God's Hands; we cannot secure it better. Let us serve God in good and ill Fame, according to St. Paul's Example, that we may say with David, *For thee (O Lord) have I suffered Shame, and Confusion hath covered my Face.* I except nevertheless certain Crimes so horrid and infamous, that no Man ought to suffer the Shame of them, if he can justly acquit himself; and also certain Persons, on whose Reputation depends the Edification of many: For in these Cases we must peaceably seek Reparation for the Wrong receiv'd, according to the Opinion of all Divines.

C H A P. VIII.

Of Meekness towards our Neighbours, and Remedies against Anger.

1. **T**H E holy Chrism, which by Apostolical Tradition we use in the Church of God for Confirmations and Consecrations, is composed of Oil of Olives mingled with Balm; which, amongst other Things, represents to us the two dear and beloved Virtues which shone in the sacred Person of our Lord, and which he most particularly commended to us; as if by them our Heart were specially to be consecrated to his Service, and dedicated to his Imitation: *Learn of me, (says he) for I am meek*

meek and humble of Heart. Humility makes us perfect towards God, as does Mildness towards our Neighbour. The Balm, which (as I said before) sinks to the Bottom amongst all other Liquors, represents Humility; and the Oil of Olives, which swims always above, signifies Mildness and Affability, which are above all Things, and excell amongst Virtues, as being the Flowers of Charity, which (according to St. Bernard) is then most perfect, when it is not only patient, but also mild and gentle. But take heed, *Philothea*, that this mystical Chrysm, composed of Meekness and Humility, be within thy Heart; for it is one of the greatest Subtilties of the Devil to make many entertain themselves with Words, and exterior Appearances of these two Virtues, who not examining thoroughly their inward Affections, esteem themselves humble and meek, whereas in truth they are nothing less: And this may be easily discover'd, because for all their ceremonious Mildness and Humility, at the least cross Word or Injury they swell with incredible Arrogancy.

2. They say, that those who have taken the Preservative commonly call'd *the Grace of Saint Paul*, swell not at all by the biting and stinging of Vipers, provided the Preservative be of the best: In like manner, when Humility and Mildness are good and true, they preserve from the Heat and Tumours which Injuries are wont to raise in Men's Hearts. But if, being stung and bit by Detractors and Enemies, we become fierce and enraged, it is a Sign that
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our Humility and Meekness is not true and cordial, but artificial and counterfeit.

3. The holy Patriarch *Joseph*, sending back his Brethren from *Egypt* to his Father's House, gave them this only Advice: *Be not angry amongst yourselves by the Way.* I say the same to you, *Philothea*, this wretched Life is but a Passage to Happiness, let us not be angry one with another in this Way, but march with the Troop of our Brethren and Companions meekly, peaceably and lovingly: And I say to you absolutely and without Exception, be not angry at all, if it be possible, and entertain no Pretext whatsoever to open the Gate of your Heart to Anger; for St. *James* tells us very positively, and without Reservation, *The Anger of Man works not the Justice of God.* We must indeed resist the Evil, and suppress the Vices of those that are under our Charge, courageously and resolutely, but yet mildly and peaceably. Nothing so soon appeases the Elephant, being anger'd, as the Sight of a little Lamb; and nothing so easily breaks the Force of a Cannon-shot, as Wool. We esteem not so much the Correction which proceeds from Passion, tho' it be accompany'd with never so much Reason, as that which has no other Motive than Reason alone; for the reasonable Soul, being naturally subject to Reason, is never subject to Passion, but tyrannically: And therefore when Reason is accompany'd with Passion, she makes herself odious, her just Government being corrupted by the Fellowship of Tyranny.

4. Princes do Honour to their People, when they

they visit them with a peaceable Train; but when they lead Armies (tho' it be for the common Good) their Presence is always unwelcome: For altho' they cause military Discipline to be rigorously observ'd among their Soldiers, yet be they never so exact, some Disorder will always arise, whereby the Countryman will be oppress'd. Even so, as long as Reason rules, and peaceably exercises Chastisements, Corrections and Reprehensions, altho' rigorously and exactly, every Man loves and approves it; but when she brings with her Wrath, Choler, and Rage (which St. *Augustine* calls her Soldiers) she makes herself more fear'd than lov'd, and even her own Heart becomes thereby vex'd and oppress'd. It is better (says the same St. *Augustine*, writing to *Profuturus*) to deny Entrance to just and equitable Anger, than to entertain it, be it never so little; because being once admitted, it is hard to be quit of it; for it enters as a little Twig, and in a Moment grows greater and becomes a Beam. If it can but once gain the Night of us, and that the Sun sets on our Anger, (which the Apostle forbids) converting itself into Hatred, there is almost no Means to be freed from it; for it nourishes itself with a thousand false Persuasions, since there was never any angry Man that thought his Anger unjust.

5. It is better then, to resolve to live without Choler, than to use Choler moderately and discreetly: And when by Imperfection and Frailty we find ourselves surpris'd therewith, it is better to resist it speedily, than to dally with it; for, if we give it never so little Leisure, it will
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be Mistress of the Place, like the Serpent, which can easily draw in his whole Body, where he can get in his Head.

6. But you will say, how shall I resist it? You must, my *Philothea*, at the first Touch you feel of it, speedily assemble your Forces, not violently, but mildly, and yet seriously: For as we see in the Audiences of diverse Senates, or Courts of Justice, the Ushers crying Peace, make more Noise than those whom they would silence; so it happens, many times, that endeavouring with Violence to oppress our Choler, we stir up more Trouble in our Hearts, than the Choler would have done, and the Heart thus troubled is no more Master of itself. After this meek Resistance practise the Advice which St. *Augustine*, being now old, gave to the young Bishop *Auxilius*: Do (says he) that which a Man should do, if that befall you which befell a Man of God mention'd in the Psalm, *My Eyes are troubled for Anger*, have recourse to God; crying, *Have mercy upon me O Lord*, that he may stretch forth his Right-hand to repress your Anger: I mean, we must invoke the Assistance of God, when we find ourselves assaulted by Choler, in Imitation of the Apostles, when they were toss'd with Winds and Tempests on the Waters; for, he will command our Passions to cease, and a great Calm shall follow. But the Prayer made against present and pressing Choler must always be meek and calm, and not violent: And this Rule is to be observ'd in all Remedies we use against this Evil. Moreover, as soon as you perceive that

you have done any Act of Choler, repair the Fault by an Act of Mildness, exercised cheerfully towards the same Person against whom you were moved. For, as it is a sovereign Remedy against a Lye, to unsay it presently; so it is a good Remedy against Anger, to repair it instantly by a contrary Act of Mildness: For green Wounds (they say) are most easily cured.

7. Again, when you are in Tranquillity, and without any Occasion of Choler, make great Provision of Meekness and Gentleness, speaking all your Words, and doing all your Actions little and great, in the mildest Manner you can; calling to mind that the Spouse in the Canticles has not only Honey in her Lips, and on the Tip of her Tongue; but also under her Tongue, that is, in her Breast; and not Honey only, but also Milk: So we must not only have our Words sweet towards our Neighbour, but our whole Breast; that is to say, the Interior of our Soul: Neither must we have only this Sweetness of Honey, which is pleasant and fragrant, that is to say, Sweetness of civil Conversation with Strangers, but also the Sweetness of Milk amongst those of our Family and our near Neighbours: Wherein they greatly fail, who in the Street seem Angels, and in their Houses Devils.

C H A P. IX.

Of Meekness towards ourselves.

- I. **O**NE of the best Exercises we can perform of Meekness, is that whereof the Subject

Subject is in ourselves; that is, never to be vex'd against ourselves nor our Imperfections: For tho' Reason requires, that we should be displeas'd and sorry when we commit any Faults, yet we must always avoid all malicious, spiteful and cholerick Displeasure, wherein many highly offend, who, stir'd up to Choler, are angry and vex'd to see themselves vex'd; for by this means they keep their Heart steep'd in Choler: And tho' the second Angel seem to destroy the first, yet notwithstanding it serves to open a Passage for a new Choler on the first Occasion that shall be offer'd. Besides, these Angers, Frettings and Vexations against ourselves, tend to Pride, and have no other Source than Self-love, which troubles and disquiets itself to see us imperfect. We must then have a Dislike of our Faults which may be quiet, sober and moderate. For as a Judge punishes Malefactors much better when he squares his Sentence by Reason, and pronounces it with a calm and quiet Spirit, than when he is violently transported with Passion, because judging in Passion he punishes not the Faults, according as they are, but according as he is himself: So we correct ourselves much better by calm and sober Repentances, than by those which are violent and cholerick; for Repentance done with Violence is never according to the Quality of our Faults, but according to our Inclinations. For Example, he that affects Charity, will vex himself with an incomparable Vexation at the least Fault he shall commit against that Virtue, and will but laugh at a gross Slander he shall

have utter'd. On the other side, he that hates Detraction, will afflict himself for having murmured a little, and makes no Account of a gross Fault committed against Charity : And so of others. And this springs from no other Fountain, than that they judge not their Conscience by Reason, but by Passion.

2. Believe me, *Philothea*, as the Reproofs of a Father, given sweetly and affectionately, have far more Power with the Child to reclaim him, than Choler and Anger : So when our Heart shall have done any Fault, if we reprehend it with a quiet and sweet Admonition, having more Compassion on it, than Passion against it, and gently encouraging it to Amendment, the Repentance following thereupon will penetrate further, and strike deeper, than a vexing, angry and storming Repentance.

3. For myself, if (for Example) I had a great Affection not to fall into the Sin of Vanity, and yet had fallen deep into it, I would not reprehend my Heart in this Manner ; *Art thou not miserable, and abominable, that after so many Resolutions hast suffered thyself to be carried away by Vanity ? Die with Shame, lift no more thy Eyes to Heaven, blind, impudent and Traitor to thy God.* But I would rather thus reprehend it in Reason and Compassion ; *Well, my poor Heart, we are now fallen into the Dict^h we had so often resolv'd to escape : well, let us out again, and forsake it for ever, let us call upon the Mercy of God, and hope that it will assist us to be more constant henceforward ; and let us put ourselves into the way of Humility. Courage from this Day forward,*

ward, we will stand upon our Guard ; God will help us, we shall prosper. And on this Reprehension would I build a firm and constant Resolution never to fall again into that Fault, using to that End, the Means convenient, especially the Advice of my Director.

4. But if notwithstanding any Man find that his Heart cannot be sufficiently moved with this sweet Reprehension, he may use a more sharp and rough Reproof, to excite it to a profound Confusion, provided that after he has thus roundly rebuked his Heart, he end with Consolations, closing up all his Anger with a sweet and holy Confidence in God, imitating that great Penitent, who seeing his Soul afflicted, rais'd it up in this manner: *Why art thou sad, O my Soul, and why dost thou trouble me? Hope in God, for I will confess to him, who is the saving Health of my Countenance, and my God.*

5. Raise up then your Heart fair and softly, when it shall fall, humbling yourself profoundly before God, by acknowledging your own Misery without Astonishment at your Fall ; it is no wonder that Weakness should be feeble, or Misery wretched : Detest nevertheless from your Heart the Offence God has received from you, and with great Courage and Confidence in his Mercy, return to the Way of Virtue, which you had forsaken.

C H A P. X.

That we must treat of Business with Care, but without Vexation and Solitude.

1. **T**HE Care and Diligence we ought to have in our Affairs, are things much different from Solitude, Anxiety and Vexation. The Angels have care of our Salvation, and procure it with Diligence, yet they are not solicitous or anxious: For Care and Diligence are Part of their Charity; but Solitude and Anxiety would be directly contrary to their Felicity; since Care and Diligence may be accompany'd with Tranquillity of Mind, but Solitude and Anxiety never.

2. Be careful then and diligent, *Philothea*, in all the Affairs you have in your Charge: for God having intrusted them to you, he will have you take care of them: But if it be possible, be not in Vexation and Anxiety for them, that is to say, undertake them not with Unquietness and Solitude, nor spend yourself about them; for all kind of Violence disturbs the Reason and the Judgment, and hinders us from doing that well, in which we are so earnest.

3. When our Lord reprehended *S. Martha*, he said; *Martha, Martha, thou art solicitous, and troublest thyself about many Things.* Do you observe? If she had been simply careful, she had not been troubled; but because she was in Anxiety and Unquietness, she vex'd and troubled herself, and for that, our Lord reprehends her. Rivers, which glide peaceably through
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the Vallies, bear great Boats and rich Merchandize ; and the Rain, which falls gentle in the open Fields, makes them fruitful in Grass and Corn ; but Torrents and Rivers, which run rapidly, ruin the bordering Country, and are unprofitable for Traffick, as likewise the vehement and tempestuous Rains furrow the Fields and Meadows. Never was Work well done with too much Violence and Earnestness. We must hasten leisurely (says the Proverb) He that hastens too much (says *Solomon*) is in danger of stumbling and bruising his Feet. We do our Business soon enough, when we do it well. Drones make more Noise, and are more earnest, than Bees ; but they make only Wax, and no Honey : So they that spend themselves with a tormenting Anxiety, and eager Solitude, never do much, nor well.

4. Flies disquiet us, not by their Strength, but by their Number : So great Affairs vex us not so much as little, when they are in great Number. Whatsoever Businesses then befall you, receive them with Quietness, and endeavour to dispatch them in Order one after another ; for if you strive to do all at once, or in Disorder, you will overcharge and weaken your Spirit, and probably lie tired under the Burthen.

5. In all your Business, rely wholly on God's Providence, by which alone your Designs must prosper : Labour nevertheless discreetly on your Part to co-operate with it, and then believe that if you trust intirely in God, the Success, which follows, shall be always the most profitable

profitable for you, seem it to you good or bad, according to your particular Judgment. Do as little Children, who with one Hand hold fast by their Father, and with the other gather Straw-berries or Mulberries along the Hedges: So you, gathering and managing the Affairs of this World with one Hand, with the other hold always fast the Hand of your heavenly Father, turning yourself towards him from Time to Time, to see if your Employments be pleasing to him. And take heed above all Things that you let not go his Hand and his Protection, thinking to gather more; for if he forsake you, you will not be able to go a Step without falling to the Ground. My Meaning is, *Philothea*, that amidst your Affairs and ordinary Business, which require not so earnest an Attention, you think more on God than on your Affairs; and when your Affairs are of so great Importance, that, to be well done, they require your whole Attention, then also from Time to Time look towards God, as they do that sail on the Sea, who, to go to the Land which they desire, look more up to Heaven than down on the Sea whereon they sail: So will God work with you, in you, and for you, and all your Labours shall he accompany'd with Consolations.

C H A P. XI.

Of Obedience.

1. **C**harity alone places us in Perfection, but Obedience, Chastity and Poverty are the

the three great Means to attain to it. Obedience consecrates our Heart, Chastity our Body, and Poverty our Goods, to the Love and Service of God. These are the three Branches of the spiritual Cross, and all three grounded on the fourth, which is Humility. I will say nothing of these three Virtues, as they are vow'd solemnly, for so they concern only religious Persons; nor as they are simply vow'd: For tho' a Vow gives always much Value and Merit to all Virtues, yet to make us perfect, it is not necessary they should be vow'd, so they be observ'd. For tho' being vow'd, and that solemnly, they place a Man in the State of Perfection; yet to come to Perfection itself, it suffices that they be observ'd: For there is great Difference betwixt the State of Perfection, and Perfection itself; since all Bishops and religious Persons are in the State of Perfection, yet are they not all in Perfection, as is but too plainly seen. Let us endeavour then, *Philothea*, to practise well these three Virtues, every one according to his Vocation; for tho' they place us not in the State of Perfection, yet they will bring us to Perfection itself: And we are all obliged to practise these three Virtues, tho' not all after one Fashion.

2. There are two sorts of Obedience, the one necessary, the other voluntary. By the necessary, you ought humbly to obey your Ecclesiastical Superiors, as the Pope and the Bishop, the Curate and such as are authoriz'd by them: You ought to obey your civil Superiors, as your Prince, and the Magistrates which he has established

established over your Country: And finally, you must obey your domestical Superiors, as your Father and Mother, Master and Mistress. This Obedience is call'd necessary, because no Man can exempt himself from the Duty of obeying these Superiors, God having placed them in Authority to command and govern, each one according to the Charge he has over us. Obey then their Commands, and that is of Necessity. But to be perfect, follow their Counsels also, and even their Desires and Inclinations, so far as Charity and Discretion will permit you. Obey them when they shall command any Thing pleasing to you, as to eat, or to recreate yourself; for tho' it seem no great Virtue to obey in these Cases, yet would it be a great Vice to disobey. Obey them in Things indifferent, as to wear this or that Suit of Cloaths, to go this Way or that, to sing or to be silent; and this will be a very commendable Obedience. Obey them in hard and unpleasant Things; and this will be perfect Obedience. Obey, I say, mildly without Reply, readily without Delay, chearfully without Repining; and above all, obey lovingly, for Love of him who, for Love of us, made himself obedient even to the Death of the Cross, and who (as *S. Bernard* says) did rather choose to lose his Life than his Obedience.

3. That you may learn easily to obey your Superiors, condescend easily to your Equals, yielding to their Opinions in what is not vicious, without Contention or Harshness: Accommodate yourself willingly to the Desires of
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your Inferiors, so far as Reason will permit, and never exercise any imperious Authority over them, so long as they are good. It is an Abuse to believe, that we would obey easily if we were religious, when we find it difficult to render Obedience to such as God hath placed over us.

4. We call that Obedience voluntary, whereunto we oblige ourselves by our own Election, and which is not imposed upon us by another. We chuse not ordinarily our Prince, our Bishop, our Father or Mother, nor many times our Wives nor Husbands; but we chuse our Confessor and Director: If then in chusing we make a Vow to obey (as did the Holy Mother *Teresa*, who, as we have said above, besides her Obedience, solemnly vow'd to the Superior of her Order, bound herself by a simple Vow, to obey her Father *Gratian*) or if without a Vow we dedicate ourselves to the Obedience of any one, this Obedience is always call'd voluntary, because of its Ground, which depends on our Will and Choice.

5. We must obey all our Superiors, but every one according to the Charge he has over us; as, in civil and publick Affairs, we must obey our Prince; Ecclesiastical, our Prelate; in domestic; our Father, our Husband, and our Master; in the private Conduct of the Soul, our Ghostly Father or Director.

6. Cause your Ghostly Father to impose upon you all the Actions of Piety you ought to perform, for so they will be more excellent, and of a double Grace and Goodness; the one
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of themselves, because they are good ; the other of Obedience, because they are commanded, and in Virtue whereof they are perform'd. Happy are the Obedient, for God will never suffer them to go astray.

C H A P. XII.

Of the Necessity of Chastity.

1. **C**hastity is the Lilly of Virtues, it makes Men almost equal to Angels. Nothing is beautiful but by Purity, and the Purity of Men is Chastity. Chastity is call'd *Honesty*, and the Possession thereof *Honour* ; it is named *Integrity*, and the contrary thereof *Corruption*. Briefly, it has its Glory apart, to be the fair and unspotted Virtue of Soul and Body.

2. It is never lawful to draw any unchaste Delight from our Bodies in any sort whatsoever, but only in lawful Marriage, the Sanctity of which may by just Recompence repair the Damage we receive in that Delectation. And yet even in Marriage the Honesty of the Intention must be observ'd, to the end that if there be any Indecency in the Delight receiv'd, there may be nothing but Purity in the Will of the Receiver.

3. The chaste Heart is like the Mother-Pearl, which can receive no Drop of Water but such as comes from Heaven: For it can entertain no Pleasure but that of Marriage, which is ordain'd from Heaven ; beyond that, it is not lawful so much as to think a voluptuous Thought voluntarily and deliberately.

4. For

4. For the first Degree of this Virtue, *Philothea*, take heed of entertaining any kind of Pleasure that is prohibited, as all those are which are taken out of Marriage, or even in Marriage, when they are contrary to the Rule thereof. For the second, refrain, as much as is possible, from all unprofitable and superfluous Delights, altho' lawful and permitted. For the third, set not your Affections on Pleasures and Delights ordain'd and commanded, for tho' we must use necessary Delights, I mean those which concern the Institution of holy Marriage, yet we must never set our Heart and Mind upon them.

5. Moreover, every one has great need of this Virtue. They who are in Widowhood ought to have a courageous Chastity, to despise not only the present or future Objects, but to resist the Imagination which former Pleasures lawfully receiv'd in Marriage may produce in their Minds, making them more subject to unclean Allurements. For this Cause St. *Augustine* admires the Purity of his dear *Alipius*, who had wholly forgotten and despised the Pleasures of the Flesh, of which yet he had sometimes tasted in his Youth.

6. And in truth, while the Fruits are intire, they may be kept, some in Straw, some in Sand, and some in their own Leaves; but being once cut or bruised, it is almost impossible to preserve them, but by Honey and Sugar: So Chastity, which is intire, may many ways be kept; but being once violated, it cannot be preserv'd, but by an excellent Devotion, which,
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(as I have often repeated) is the Honey and Sugar of the Spirit.

7. Virgins have need of a marvellous, sincere and tender Chastity, to banish from their Hearts all kind of curious Thoughts, and to despise with an absolute Contempt all sorts of unclean Pleasures; which indeed deserve not to be desired by Men, since they are fitter for *Asses* and *Swine*. Let then these pure Souls never doubt but that Chastity is incomparably better than all which is incompatible with it; for *St. Jerome* says, the Enemy importunes Virgins violently to the Trial of these Lusts, representing them infinitely more pleasant and delightful than indeed they are, which many times troubles them much, whilst (as this holy Father says) they esteem that most sweet, which they do not know.

8. The little Fly, seeing the Flame, hovers curiously about it, to try whether it be as sweet as it is fair, and carried away with this Fancy, perishes at the very first Trial: So these young People suffer themselves oftentimes to be so possessed with the false and foolish Esteem they have of the Pleasure of voluptuous Flames, that after many curious Thoughts, infine, they ruin and lose themselves in them; more foolish in this than the Flies, for they have some Cause to imagine that the Fire is sweet, because it is beautiful; but these knowing that which they seek to be extremely dishonest, cease not for all that to prosecute their foolish and brutish Delight.

9. But

9. But as for those who are married, it is most true (tho' the Vulgar cannot conceive it) that Chastity is most necessary for them: For in respect of them it consists not in abstaining absolutely from carnal Pleasures, but in being moderate in the Use of them. Now as the Commandment, *Be angry, but sin not*, is, in my Opinion, harder than this, *be not Angry*, which is rather given to avoid Anger, than to regulate it; so it is far easier to keep ourselves altogether from fleshly Pleasures, than to keep a Moderation in them. - True it is, that the holy Liberty of Marriage hath a particular Force to extinguish the Fire of Concupiscence; but the Frailty of them that enjoy it, passes easily from Permission to Abuse: And as we see many rich Men steal, not for Want, but for Covetousness; so likewise we see many married People exceed by Intemperance and Incontinency, notwithstanding the lawful Objects wherein they ought and might contain themselves; their Concupiscence being like Wild-fire, which runs burning here and there, without resting in any one Place. It is always dangerous to take violent Purgations; for if we take more than we should, or if we be not well prepared, much Damage is receiv'd thereby. Marriage was bless'd and ordained in Part for a Remedy against Concupiscence, and no doubt it is a very good one; but yet violent, and consequently dangerous, if it be not discreetly used.

10. Moreover, the Variety of human Affairs, besides long Diseases, many times separates Husbands from their Wives; and therefore

fore married People have need of two kinds of Chastity; the one for absolute Abstinence, when they are separated upon just Occasions; the other for Moderation, when they are together. St. Catherine of Siena saw, amongst the Damn'd, many Souls grievously tormented for violating the Sanctity of Marriage, which happen'd not for the Greatness of the Sin (said she) for Murthers and Blasphemies are more enormous; but because they that commit it make no Conscience of it, and continue long therein.

11. You see then that Chastity is necessary for all sorts of People; *Follow Peace with all Men* (says the Apostle) *and Holiness of Life, without which none shall see God*: Where by Holiness is understood Chastity, as S. Jerom and S. Chrysostom observe. No, Philothea, none shall see God without Chastity; none shall dwell in his holy Tabernacle, that are not pure of Heart: And, as our Saviour himself says, Dogs and unchaste People shall be banished thence; and *happy are the pure in Heart, for they shall see God*.

C H A P. XIII.

Advices how to preserve Chastity.

1. **B**E exceeding diligent in turning away from all Occasions and Allurements of Incontinency; for this Vice works insensibly, and from little Beginnings advances to great Mischiefs, which are always more easy to avoid than to cure.

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2. Human Bodies are like Glasses, which cannot be carry'd, touching one another, without Danger of breaking; and like Fruits, which tho' never so sound and seasonable, yet by touching one another are impair'd. Water itself in a Vessel, be it never so fresh, being once touch'd by any Beast, cannot long retain its Freshness. Never suffer any, *Philothea*, to touch you uncivilly, neither in Mirth nor Love: For tho' peradventure Chastity may be preserv'd in those Actions more light than malicious; yet the Freshness and Flower of Chastity always receives Detriment and Loss: But to suffer yourself to be touch'd dishonestly, is the utter Ruin of Chastity.

3. Chastity depends on the Heart as her Source, yet regards the Body as her Matter; and therefore she may lose herself by all the exterior Senses of the Body, and by the Thoughts and Desires of the Heart. It is Lasciviousness to behold, to hear, to speak, to smell, to touch any dishonest Thing, when the Heart entertains itself, and takes Pleasure in it. *St. Paul* says positively: *Let not Fornication be so much as once named amongst you.*

4. The Bees will not only not touch Carrion, but avoid and hate extreamly all unfavoury Smells proceeding from it. The sacred Spouse in the Canticles has her Hands distilling Myrrh, the Antidote against Corruption; her Lips are bound up with a scarlet Ribbon, the Mark of Modesty in Words; she has the Eyes of Doves, by Reason of their Clearness; she wears golden Ear-Rings, in Token of Purity; her Nose is
compared

compared to the Cedars of *Libanus*, which are incorruptible Wood: Such ought to be the Devout Soul; chaste, honest, clean in hands, Lips, Eyes, Ears, and all her Body.

5. To this Purpose, I will represent to you a Saying, which the ancient Father *John Cassian* relates, as from the Mouth of the great *St. Basil*, who, speaking of himself, said; *I know not what belongs to women, yet I am not a Virgin.* Certainly Chastity may be lost as many Ways as there are kinds of Incontinency and Lasciviousness, which according as they are great or little, some weaken it, some wound it, and others kill it outright. There are certain indiscreet, foolish, and sensual Familiarities and Passions, which, to speak properly, do not violate Chastity, and yet they weaken it, leave it languishing, and stain its beautiful Whiteness. There are other private Familiarities and Passions not only indiscreet, but vicious; not only fond, but dishonest; not only sensual, but carnal; and by these Chastity is at least sorely wounded: I say at least; because it dies and perishes altogether, when these Fooleries and Dalliances cause in the Flesh the uttermost Effect of voluptuous Delight: For then Chastity perishes more unworthily, wickedly, and miserably, than when it is lost by Fornication, yea by Adultery and Incest; since these latter kinds of Dishonesty are but Sins, but the former (*Tertullian* says, in his Book of Chastity) are Monsters of Iniquity and Sin. Now neither *Cassian* nor I believe *St. Basil* spake of any such Disorder, when he accused himself to be no Virgin, but only of lustful Thoughts, which, tho' they

they had not defiled his Body, yet had they contaminated his Heart, of the Chastness whereof all generous Souls are exceeding jealous.

6. Haunt not immodest Persons, principally if they be impudent, as for the most Part they are: For as the He-Goats, touching the Sweet Almond Trees with their Tongues, make them become bitter; so these corrupted Souls and infected Hearts scarce speak to any of either Sex, but they cause them in some sort to fall from Modesty: They have Poison in their Eyes and in their Breath, like Basilisks. But on the contrary, keep company with chaste and virtuous People; meditate and read holy things; for the Word of God is chaste, and makes them chaste that delight in it; which made *David* compare it to the Topaz, a precious Stone, whose Property is to assuage the Ardour of Concupiscence.

7. Keep yourself always near and close to Jesus Christ crucify'd, both spiritually by Meditation, and really by holy Communion. For as they who lie on the Herb *Agnus castus* become chaste; so you, resting your Heart upon our Saviour's, (who is the true chaste and immaculate Lamb) shall soon find your Soul and your Heart cleans'd from all Impurity and Incontinency.

C H A P. XIV.

Of Poverty in Spirit to be observ'd in Riches.

1. **B**lessed are the Poor in Spirit, for theirs is the Kingdom of Heaven: Cursed then are the Rich in Spirit, for the Misery of Hell

is for them. He is rich in Spirit, who has his Riches in his Spirit, or his Spirit in his Riches; he is poor in Spirit, who has no Riches in his Spirit, nor Spirit in his Riches. The Halcyons make their Nests no bigger than the Palm of one's Hand, and leave only one little Hole in them on the upper Side; they place them on the Sea-shore, and make them so firm and impenetrable, that the Waves surprizing them, the Water can never get into them; but keeping always above, they remain in the Sea, on the Sea, and Masters of the Sea. Your Heart, dear *Philothea*, ought to be like that, open only towards Heaven, and impenetrable to Riches and transitory things: If you have them, keep your Heart free from Affection to them, let it be always above them; and amongst Riches let it be without Riches, and Master of Riches. No; lodge not this Heavenly Spirit in earthly Goods, let it be always above them, never in them.

2. There is a great Difference betwixt having Poison, and being poison'd. All Apothecaries almost have Poison to use upon diverse Occasions; but yet they are not poison'd, because they have no Poison in their Bodies, but in their Shops: So you may have Riches, without being poison'd with them, if you keep them in your Purse, or in your House, and not in your Heart. To be rich in Effect, and poor in Affection, is the greatest Happiness of a Christian, for he has, by that means, the Commodity of Riches for this World, and the Merit of Poverty for the World to come.

3. Alas!

3. Alas! *Philothea*, no Man will confess himself covetous; every one disavows that Baseness and Vileness of Heart: They excuse themselves on the great Charge of Children which oppresses them; on Wisdom, which requires that Men should settle themselves in the World; they never have too much; some Necessities are always found out to get more: Nay, the most covetous is so far from confessing himself to be such, that he thinks in his Conscience, he is not so. No; for Covetousness is a monstrous Fever, which becomes so much more insensible, by how much more violent and burning it is.

4. *Moses* saw that holy Fire, which burnt in the Bush, and yet consumed it not: But this profane Fire of Avarice consumes and devours the covetous Person, and yet burns not at all; at least, in the midst of his Heats and Burnings, he boasteth of the coolest Freshness in the World, and esteems his insatiable Drought to be a natural and pleasing Thirst.

5. If you desire ardently and solicitously the Riches which you have not, it is a Folly to say, that you would not have them unjustly; for you do not cease to be covetous for all that. He that desires earnestly and impatiently to drink, albeit he would drink Water only, yet it is a Sign he has a Fever.

6. O *Philothea*, I know not whether it be a just Desire to covet to have justly that which another justly possesses; for it seems that by this Desire we would profit ourselves by the Damage of others. If a Man justly possesses any thing,

has he not more Reason to keep it justly, than we to desire it justly? And why then extend we our Desire to his Possession, to deprive him of it? If this Desire be just, yet certainly it is not charitable; for we would not in any Case that another Man should desire, altho' justly, that which we would justly keep. This was the Sin of *Achab*, who desired to have *Naboth's* Vineyard justly, which *Naboth* much more justly desired to keep: *Achab* desired it ardently and impatiently, and therefore offended God.

7. Stay, dear *Philothea*, from desiring your Neighbour's Goods, till he desires to part with them; for then his Desire will render you not only just, but charitable also; for I am willing you should take care to augment your Substance, so it may be done not only justly, but leisurely and charitably.

8. If you affect much the Goods which you have, if you be much troubled about them, letting your Heart and Thoughts upon them, and fearing with a vexing and impatient Fear to lose them, believe me, you have also some kind of Fever; for they that have Fevers drink the Water that is given them, with a kind of Pleasure and Greediness which the Healthy have not. It is impossible to take great Pleasure in any thing, without setting our Affection too much upon it.

9. If you suffer Loss of Goods, and find your Heart disconsolate and afflicted therewith, believe me, *Philothea*, you bear too much Affection to them; for nothing so much witnesses the Affection to what we have lost, as Affliction for the Loss.

10. Desire

10. Desire not then with a full and express Desire the Wealth you have not, nor settle your Heart too much on that you have: Discomfort not yourself for the Losses which befall you, and then you shall have Reason to say and believe, that being rich in Effect, you are not so in Affection, but that you are rather poor in Spirit, and consequently blessed, because the Kingdom of Heaven belongs to you.

C H A P. XV.

How to practise true and real Poverty, being notwithstanding really rich.

1. **T**HE Painter *Parrhasius* painted the People of *Athens* by a most witty Invention, representing their diverse and variable Dispositions, cholerick, unjust, inconstant, covetous, gentle, merciful, high-minded, proud, humble, hardy, and cowardly; and all this together. But I (dear *Philothea*) would put into your Heart Riches and Poverty together, a great Care and a great Contempt of temporal Things.

2. Take much more care to make your temporal Goods profitable and fruitful, than worldly Men do. Tell me, Are not the Gardeners of great Princes more curious and diligent to deck and trim up the Gardens they have in Charge, than if they were their own; And why? Because doubtless they consider those Gardens as Kings and Princes Gardens, to whom they desire to make themselves acceptable by those Services. *Philothea*, the Possessions we have, are not ours; God has given them

them to us to manage, and his Will is that we render them profitable and fruitful, and therefore we do him good Service to take care of them: But it must be a Care, greater and more solid than Worldlings have of their Riches; for their Labours are but for Love of themselves, and ours must be for the Love of God.

3. Now as Self-love is violent, turbulent, and impatient; so the Care we take for it, is full of Vexation, Anguish, and Unquietness: And as the Love of God is sweet, peaceable, and quiet; so the Care which proceeds from it, altho' it be for worldly Goods, is amiable, sweet and pleasant. Let us then have this gentle Care of preserving, yea and of increasing our temporal Goods, whensoever any just Occasion shall present itself, and as far as our Condition requires it: For God will have us to do so for the Love of him.

4. But take heed that Self-love deceive you not; for sometimes it counterfeits so craftily the Love of God, that you would say it were the same. Now that it may not deceive you, and that the Care of your temporal Goods may not turn into Avarice, besides what I said in the former Chapter, we must very often practise a true, real, and effectual Poverty, in the midst of all the Riches and Wealth that God has given us.

5. Always then relinquish some Part of your Goods, bestowing them on the Poor with a willing Heart; for to give away what we have, is to impoverish ourselves by so much as we give, and the more we give, the poorer we
make

make ourselves. True it is, that God will repay it again, not only in the next World, but even in this; for nothing so much prospers our temporal Estate as Alms: But till such time as God shall restore it, we remain so much poorer by what we have given. O how Holy and Rich is that Poverty, which is caus'd by Alms!

6. Love the Poor and Poverty, for so shall you become truly poor, since, as the Scripture says, *we are made like the Things which we love.* Love makes Lovers Equals: *Who is weak* (saith St. Paul) *with whom I am not weak?* He might have said likewise, who is poor, with whom I am not poor? For Love made him like to those whom he loved: If then you love the Poor, you shall be truly Partaker of their Poverty, and as poor as they. Now if you love the Poor, be often among them, be glad to see them in your own House, visit them in theirs, converse willingly with them, rejoice that they come near you in the Church, in the Street, and elsewhere: Be poor in Tongue with them, discoursing with them as their Companion; but be rich in Hand, giving them liberally of your Goods, as having more Abundance.

7. Will you yet go farther, my *Philothea*, content not yourself to be as poor as the Poor, but be poorer than the Poor themselves. And how may that be? The Servant is inferior to his Master; be you then a Servant of the Poor, go and serve them in their Beds when they are sick; I say, serve them with your own Hands, be their Cook yourself, and at your own Ex-

pence: Be their Sempstrefs and Laundress. O *Philothea*, this Service is more glorious than a Kingdom.

8. I cannot sufficiently admire the ardent Affection, with which this Counsel was put in practice by *S. Lewis*, one of the greatest Kings the Sun ever saw, even in all kind of Greatness. He served often at the Table the Poor whom he nourish'd, and caus'd three poor Men almost every Day to come to his own, and many times did eat the Remainder of their Pottage with an incomparable Love. When he visited the Hospitals of the Sick (which he did very often) he served those ordinarily which had the most loathsome Diseases, the leprous, ulcerous, and such like; and perform'd all this Service to them bareheaded, and kneeling on the Ground, respecting in their Persons the Saviour of the World, and cherishing them with as tender a Love as any careful Mother could do her own Child.

9. *S. Elizabeth*, Daughter to the King of *Hungary*, often put herself amongst the Poor, and for her Recreation sometimes cloath'd herself like a poor Woman amongst her Ladies, saying to them, If I were poor, thus would I attire myself. O good God, (*Philothea*) how poor were this Prince and Princess in their Riches, and how rich in their Poverty! Blessed are they that are poor in this sort, for to them belongs the Kingdom of Heaven. *I was hungry, and you gave me to eat; I was naked, and you cloathed me; possess you the Kingdom prepared for you from the Foundation of the World,*
will

will the King of the Poor, and of Kings, say at his general Judgment.

10. There is none but upon one Occasion or other finds Want of some Conveniency: Sometimes comes a Guest to our House whom we should and would entertain very well, but for the present we are not prepared to receive him; sometimes our best Cloaths are in one Place, when we want them in another; it happens another time that all the Wine in our Cellars works and turns, so that there remains only gross and green Wines; another time we come to some poor Village, where all things are wanting; there is neither Bed, Chamber, Table, nor Attendance: Infine, it is very ordinary to want something, be we never so rich. Now this is to be poor in effect, when we want these Things. *Philothea*, be glad of such Occasions, accept them with all your Heart, and suffer them cheerfully.

11. When Accidents happen which impoverish you, either much or little, as Tempest, Fire, Inundations, Death, Thieves, and Suits of Law; O then is the Time indeed to practise Poverty, receiving these Losses with Mildness, and applying ourselves patiently and constantly to this Poverty. *Esaú* presented himself to his Father with his Hands all hairy, and *Jacob* did the same; but because the Hair that cover'd *Jacob's* Hands stuck not to his Skin, but to his Gloves, one might take away the Hair without hurting him; and because the Hair of *Esaú's* Hands grew on his own Skin, being hairy by Nature, he that should have endeavour'd to pull off his Hair, would have

put him to great Torment; he would have cry'd aloud, and been earnest in his Defence. When our Riches cleave to our Hearts, if a Tempest, if Thieves, if contentious Persons pull away any of them from us, what Complaints, what Troubles, what Impatience presently have we? But when our Riches are esteem'd only according to the Care God would have us take, and do not cleave to our Heart, if they be taken from us we lose neither Senses nor Quietness. This is the Difference betwixt Beasts and Men (as to their Garments) for the Garments of Beasts stick fast to their Flesh, and those of Men are only cast about them, so that they may be put on and off at their Pleasure.

C H A P. XVI.

How to practise Richness of Spirit in real Poverty.

1. **B**UT if you are really poor, *Philoshea*, O God, be so likewise in Spirit: Make a Virtue of Necessity, and value this precious Jewel of Poverty at the high Rate it deserves: The Lustre thereof is not discover'd in this World, and yet nevertheless it is exceeding rich and beautiful.

2. Be patient, you are in good Company: our Saviour, our Lady, the Apostles, so many Saints both Men and Women have been poor, and tho' they had Means to be rich yet they refused to be so. How many rich Worldlings, with incomparable Care and great Contradictions

tions have gone to seek holy Poverty in Cloisters and Hospitals; witness *S. Alexis, Paula, Paulinus, S. Angela*, and many others; and behold, *Philothea*, this holy Poverty, more favourable to you, comes to present herself in your own House; you have found her without seeking, without Pain; embrace her then as a dear Friend of Jesus Christ, who was born and who lived and died in Poverty; she was his Nurse all his Life.

3. Your Poverty, *Philothea*, has two great Privileges, by virtue of which she can make you rich in Merit. The first is, that she came not to you by your own Choice, but by the only Will of God, who made you poor, without any Concurrence of your own Will: Now that which we receive purely from the Will of God, is ever most acceptable to him, provided that we receive it cheerfully, and for the Love of his holy Will; where there is least of our own, there is most of God's; the simple and pure Acceptance of God's Will makes the purest Patience.

4. The second Privilege of this Poverty is, that it is a Poverty truly poor. Poverty that is commended, cherish'd, esteem'd, succour'd and assisted, is not altogether poor, having something of Riches in it: But Poverty which is despised, rejected, reproach'd and abandon'd, is truly poor. Such is ordinarily the Poverty of secular Men; because they are not poor by their own Choice, but by Necessity, they are not much esteem'd; and in that they are not esteem'd, their Poverty is poorer than that of Religious

Religious Men ; altho' otherwise the Poverty of Religious Men has a very great Excellency, and is much more commendable, by reason of the Vow and Intention for which it is chosen.

5. Complain not then, my dear *Philothea*, of your Poverty ; for we complain not, but of that which displeases us, and if Poverty displeases you, you are no more poor in Spirit, but rich in Affection.

6. Be not discomforted then, that you are not so well succour'd as is requisite ; for in this consists the Excellency of Poverty. To have a Desire to be poor, and not to receive the Inconvenience of it, is too great an Ambition ; for it is to desire the Honour of Poverty, and the Commodity of Riches.

7. Be not ashamed to be poor, nor to ask Alms in Charity. Receive with Humility what shall be given you, and take Denial meekly. Remember often the Voyage our Lady made into *Egypt*, to carry thither her dear Child, and how much Contempt, Poverty, and Misery she was forced to suffer. If you live thus, you shall be most rich in your Poverty.

CHAP. XVII.

Of Friendship ; and first of wicked and frivolous Friendship.

1. **L**ove has the first Place among the Passions of the Soul : It is the King of all the Motions of the Heart, it changes all the other

other into itself, and makes us altogether such as is the thing we love. Take heed then, O *Philothea*, that you have no evil Love, for with it you will become presently evil. Now of all Love, Friendship is the most dangerous; because other Love may be without Communication; and Friendship, being wholly grounded upon that, we can hardly have it with any Person without partaking of his Qualities.

2. All Love is not Friendship; for one may love and not be loved, and then is there Love, but not Friendship; because Friendship is a mutual Love, and if the Love be not mutual, it is not Friendship. Nor is it enough that it be mutual, but the Parties, that love one another, must know their mutual Affection, for if they know it not, they may have Love, but not Friendship. There must be also some kind of Communication between them, which is the Ground of Friendship. According to the Diversity of Communications, Friendship also is diverse; and Communications are different according to the Variety of Matters which they communicate: If they be wicked and vain, the Friendship is also false and vain; if they be virtuous, the Friendship is true: And the more excellent the Matters communicated are, the more excellent is the Friendship. For as that Honey is best, which is gather'd from the Blossoms of the sweetest and most excellent Flowers; so that Love, which is founded upon the most exquisite Communication, is the most excellent. And as there

there is Honey in *Heraclea*, a Province in *Pontus*, which is venomous, and makes them mad that eat it, because it is gather'd from the venomous Herb *Aconitum*, which abounds in that Country ; even so Friendship, grounded upon the Communication of wicked and vicious Things, is altogether false and wicked.

3. The Communication of carnal Pleasure is a mutual Propension and brutish Incitement, which can no more bear the Name of Friendship among Men, than that of Asses and Horses for like Effects: And if there were no other Communication in Marriage, there would be no Friendship at all ; but because, besides that, there is a Communication of Life, Labour, Goods, Affections, and indissoluble Loyalty, therefore is Marriage Love a true and holy Friendship. Friendship grounded on the Communication of sensual Pleasures is gross, and unworthy the Name of Friendship: So also is that which is founded on vain and frivolous Virtues, which depend only on the Senses: I call those Pleasures sensual, which are principally and immediately annex'd to the exterior Senses, as the Beholding of Beauty, the Hearing of a sweet Voice, Touching, and the like. I call frivolous Virtues, certain Abilities and vain Qualities, which weak Spirits call Virtues and Perfections. Observe the greater Part of Maids, Women, and young People; they will not stick to say, Such a Gentleman is very well qualify'd, and has many Perfections, because he dances well, he plays well at all Games, he dresses himself well, he sings well, he discourfes

discourses well, he hath a good Garb: And Mountebanks esteem him most accomplish'd among them, that plays the Fool best.

4. But as all these Things depend on the Senses, so the Friendships which proceed from them are term'd sensual, vain and frivolous, and deserve rather the Name of Fondness than Friendship: Such are ordinarily the Friendships of young People, which are built on a fair curled Lock of Hair, smiling Glances, good Cloaths, affected Countenances, and idle Discourse; Friendships suitable to the Age of those Lovers, whose Virtue is yet in the Blossom, and their Judgment in the Bud: And indeed such Amities are but transitory, and melt away like Snow in the Sun.

C H A P. XVIII.

Of wanton Love.

1. **W**Hen these foolish Friendships pass between Persons of diverse Sexes, without Pretence of Marriage, they are rightly call'd Fondnesses: For being but certain abortive or untimely Figures, or rather Shadows of Amity, they deserve not the Name of true Love or Friendship, by reason of their incomparable Vanity and Imperfection. And yet by them are the Hearts of Men and Women engaged, chain'd and entangled with one another in vain and foolish Affections, founded upon these frivolous Communications and fond Complacences, of which but even now I spake.

2. And

2. And altho' these foolish Loves do ordinarily melt and ingulf themselves in Carnality and Lasciviousness, yet that is not the first Design and Intention of the Persons betwixt whom they pass; for then they would no more be Fondnesses, but Immodesties and open Uncleanesses. Sometimes many Years pass, ere any thing absolutely contrary to Chastity of Body happens between them that are infected with this Folly, they only contenting themselves to entertain their Hearts with Wishes, Desires, Sighs, amorous Discourse, and such like Vanities; and this for sundry Pretensions.

3. Some have no other Design, than only to satiate their Hearts in interchanging Love, following therein their amorous Inclinations; and these regard nothing in the Choice of their Loves, but their own Fancies and Notions: So that at the first Encounter of any pleasing Object, without examining the inward Condition of it, they begin this fond Communication, and engage themselves in these miserable Snares, from which afterward with great Difficulty they free themselves. Others suffer themselves to be carry'd into these Fondnesses by Vanity, esteeming it no small Glory to take and bind Hearts by Love, and these aiming meerly at Glory, set their Nets and lay their Snares in great, high, and eminent Places. Others are led away by their amorous Inclination and by Vanity jointly; for tho' their Hearts be altogether inclined to Love, yet will they not engage themselves in it without some Advantage of Glory.

4. These

4. These Amities are all wicked, foolish, and vain: Wicked, because they finish and terminate in the Sin of the Flesh, and beguile God, and the Wife, and the Husband, of that Love, and consequently of that Heart, which was due to them: Foolish, because they have neither Foundation nor Reason: Vain, because they yield neither Profit, Honour, nor Content; but on the contrary they lose Time, taint Honour, and bring no other Pleasure than that of a Restlessness in pretending and hoping, without knowing what they would have or pretend; for these poor and mean Spirits still believe, that they are encouraged to desire somewhat by the Testimonies which are given them of mutual Love, but they cannot tell what it is; so that their Desire can never end, but goes on continually vexing their Hearts with perpetual Distrusts, Jealousies, and Discontents.

5. S. Gregory Nazianzen, writing against vain Women, tells Wonders upon this Subject; take here a Part thereof, directed indeed to Women, yet also not amiss for Men. *Thy natural Beauty is sufficient for thy Husband; but if it be for many Men, like a Net spread out for a Flock of Birds, what will become of it? He will be pleasing to thee, who shall please himself in thy Beauty; thou wilt render him Glance for Glance, Look for Look; presently will follow Smiles and amorous Words, stoln out at the Beginning, but soon after they become more familiar, and pass to an open Courting. Take heed, O my talking Tongue, to tell what will follow: Yet will I say this*

this one Truth; Nothing of all these Things, which young People say, and do together in these foolish Complacencies, is exempted from great Provocations; the whole Chain of Wanton Loves are link'd one with another, as one Piece of Iron, touch'd by the Loadstone, draws diverse others after it.

6. O how well has this great Bishop spoken? What do you think to do? To give Love? No; for none gives Love voluntarily, that does not receive it necessarily. He that catches in this Chace is likewise caught himself. The Herb *Aproxis* receives and conceives Fire, as soon as it sees it: Our Hearts do the like; as soon as they see a Person inflamed with Love for them, they are presently kindled with Love for it. But you will say, I will entertain some of this Love, but not all. Alas, you deceive yourself, this Fire of Love is more active and piercing than your imagine; you make account to receive but a Spark, and you will wonder to see, that in a Moment it will have possess'd your whole Heart, reduce all your Resolutions to Ashes, and your Reputation to Smoke. The Wiseman cryeth out; *Who will have Compassion upon an Enchanter slung by a Serpent!* And I also cry after him, O! Fools and Madmen, think you to charm Love, so as to be able to manage it at your Pleasure? You would play with it, but it will bite and sting you cruelly: And do you know, what will be said of you? Every one will mock you, and laugh that you would undertake to enchant Love, and on a false Assurance put into your Bosom a dangerous Serpent,

ment, which has spoil'd and lost both your Soul and Estimation.

7. O God! What Blindness is this, to hazard against such frivolous Stakes, the principal Part of our Souls! Yes, *Philothea*, for God regards not Man, but for his Soul; nor the Soul, but for the Will; nor the Will, but for Love. Alas! We have no Love in respect of what we need: I mean, we have nothing near enough, wherewith to love God; and yet, Wretches as we are, we lavish it out, and spend it riotously on vain and frivolous Things, as if we had to spare.

8. Ah! this great God, who hath reserv'd to himself the only Love of our Souls in Acknowledgement of our Creation, Conservation, and Redemption, will exact a most strict Account of all these foolish Deductions we make thereof. If he be to make so rigorous an Examination of idle Words, what will he do of idle, impertinent, foolish, and pernicious Loves?

9. The Walnut-tree is very prejudicial to the Vines and Fields where it is planted; because, being so great, it draweth away all the Substance of the Earth, which cannot afterwards suffice to nourish the other Plants; the Leaves are also so thick, that they make a great and close Shadow; and lastly, it allures the Passengers to it, who, to beat down the Fruit, spoil and trample all about it. These wanton Loves are the same Annoyance to the Soul, for they wholly possess her, and so strongly draw away her Motions, that she is not able to produce any good Work; the Leaves, that is, their

their Entertainments, Dalliances, and Fondnesses are so frequent, that all Leisure is squander'd away in them; and finally, they heget so many Temptations, Distractions, Suspensions, and other ill Consequences, that the whole Heart is corrupted, and trampled down therewith. To be short, these wanton Loves do not only banish all heavenly Love, but the Fear of God; they waste the Spirit, and weaken the Reputation; they are, in a Word, not only the Pastime of Courts, but the Contagion of Hearts.

C H A P. XIX.

Of true Friendship.

1. **L**OVE every one, *Philothea*, with a charitable Love; but have no Friendship, but with those that can communicate with you virtuous Things: And the more exquisite the Virtues are which shall be interchanged, the more perfect is the Friendship. If this Communication be in Learning, the Friendship is very commendable, and the more if it be in Virtues, in Prudence, Justice, and Discretion. But if your Commerce be in Charity, Devotion and Christian Perfection, O God, how precious will this Friendship be! It will be excellent, because it tends to God; excellent, because its very Knot is God; excellent, because it shall last eternally in God. O how good it is to love on Earth, as they love in Heaven; to learn to cherish one another in this World, as we shall do eternally in the next!

2. I speak

2. I speak not here of the simple Love of Charity, for that must be borne towards all Men; but of spiritual Friendship, by which two or three, or many Souls communicate their Devotions, their Spiritual Affections, and make themselves all but one Spirit. Such happy Souls may justly sing; *Behold how good a Thing it is, and how pleasant, for Brethren to dwell together*: For the delicious Balm of Devotion distills from one Heart to the other by continual Participation; insomuch that it may be said that God has pour'd out upon this Friendship his Blessing and Life everlasting. Methinks all other Friendships are but Shadows in respect of this; their Bonds are but Chains of Glass or Jet, in comparison of this great Bond of holy Devotion, which is all of Gold.

3. Make no other kind of Friendship than this: I speak not of such Friendships as are made, for you must not forsake or neglect the Friendships which Nature or former Duties oblige you to preserve towards your Parents, Kindred, Benefactors, Neighbours and others; I speak of those which you chuse yourself.

4. Many peradventure will say, that we should have no kind of particular Friendship or Affection, because it distracts the Mind, possesses the Heart, and begets Envy; but they are deceiv'd in their Advice. For, because they have seen in the Writings of many devout Authors, that particular Friendships and excessive Affections infinitely prejudice Religious Persons, they imagine therefore, that it is so with the rest of the World; but there is great Difference, for
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since that in a well-order'd Monastery the common Design of all tends to true Devotion, it is not requisite to make these particular Communications there, lest seeking in particular that which is common, they fall from Particularities to Partialities. But for those who live in the World, and embrace true Virtue, it is necessary to unite themselves together by a holy Friendship; for by means thereof they encourage, help, and lead on one another to Goodness. And as they that go on plain Ground, need not to be led by the Hand, but they who go in rugged and slippery Ways, hold one by the other, to walk more securely; so they that are in Religion, have no need of particular Friendships; but they, who are in the World, have need of them, to succour and secure one another amongst so many dangerous Passages which they are to pass. In the World, all conspire not to the same End, all are not of one Mind; we must then doubtless separate ourselves, and make Friendships according to our Pretensions. This Particularity makes indeed a Partiality, but 'tis a holy Partiality, which makes no Division, but only betwixt Good and Evil, Sheep and Goats, Bees and Drones; a Separation most necessary.

5. No Man can deny but our B. Saviour loved with a more tender and particular Friendship St. John, Lazarus, Martha, and Mary Magdalen, for the Scripture testifies it. We know that S. Peter tenderly loved S. Mark and Petronilla, and S. Paul his Timothy and S. Thecla. S. Gregory Nazianzen boasted an hundred times

of

of the incomparable Friendship he had with the great *S. Basil*, and describes it in this Manner : *It seem'd that in the one and the other of us there was but one Soul dwelling in two Bodies : And if those are not to be credited, who said, That all Things are in all Things ; yet must we believe, that we were both in each one of us, and one within the other : We had both of us the same Pretensions to advance Virtue, and to apply all the Designs of our Life to future Hopes ; going in this Manner out of this mortal World, before we died in it.*

6. *Augustine* testifies, that *S. Ambrose* loved *S. Monica* intirely, for the rare Virtues he observ'd in her, and that she reciprocally respected him, as an Angel of God. But I am to blame to hold you so long in a Matter so clear. *S. Jerome*, *S. Augustine*, *S. Gregory*, *S. Bernard*, and all the greatest Servants of God, had most particular Amities, without any Prejudice to their Perfection. *S. Paul* reproaches the ill Behaviour of the *Gentiles*, accusing them that they were People without Affection, that is to say, who had no true Friendship. And *S. Thomas*, with all other good Philosophers, confess that Friendship is a Virtue : And he speaks of particular Friendship, since, as he says, perfect Friendship cannot be extended to many Persons. Perfection then consists not in having no Friendship, but in having none but such as is good, virtuous and holy.

CHAP. XX.

The Difference betwixt true and vain Friendship.

1. **B**UT observe now this principal Admonition, *Philathea*: The Honey of *Heraclea*, which is so venomous, is like the other, which is so wholesome; there is great Danger in taking the one for the other, or in mingling them both together: For the Goodness of one would not hinder the Poison of the other. He must stand upon his Guard, that will not be deceiv'd in these Friendships, principally when they are contracted betwixt Persons of diverse Sexes under what Pretence soever; for the Devil often brings a Change to those that love: They begin in virtuous Love, but if they are not very discreet, fond Love will first mingle itself, then sensual and afterwards carnal Love: Yea, there is even Danger in spiritual Love, if we are not very watchful; tho' in this it be more difficult to make a Change, because the Purity and Candour of this Love renders more apparent the Spots which the Devil endeavours to mingle with it; and therefore when he undertakes this, he does it more craftily, and endeavours to slip in Impurities almost insensibly.

2. You may discern worldly Friendship from that which is holy and virtuous, as the *Heracleian* Honey is known from the other. The Honey of *Heraclea* is sweeter to the Taste than the ordinary Honey, because of the Juice of the *Aconite*, which gives it an Addition of Sweetness: So worldly Amity produces ordinarily a confused
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Rabble of honey'd Words, passionate Extasies, and Admiration of Beauty, Behaviour, and other sensual Qualities ; but holy Friendship speaks simply and freely, and can commend nothing but the Power and Grace of God, the only Foundation on which it subsists.

3. The Honey of *Heraclea* being swallow'd down, causes a Dizziness in the Head : And false Friendship breeds a Giddiness in the Mind, which causes Staggering in Chastity and Devotion, carrying it after affected, wanton and immodest Looks, sensual Embraces, inordinate Sighs, foolish Complaints for Want of Love, attractive and inticing Simpers, Gallantries, Interchanging of Kisses, and other Familiarities and uncivil Kindnesses, which are certain Signs of the approaching Ruin of Honesty. But holy Friendship has no Eyes but sincere and chaste, no Embraces but pure and modest, no Sighs but for Heaven, no Familiarities but spiritual, no Complaints but when God is not loved ; infallible Tokens of Virtue. The Honey of *Heraclea* troubles the Sight ; and this worldly Friendship corrupts the Judgment ; so that they which are infected with it think they do well, when they do ill, and believe their Excuses and Pretexes to be true Reasons : They fear the Light, and love Darknes. But holy Friendship has a clear Sight, and never hides herself, but appears willingly before honest Persons. Infine, as the Honey of *Heraclea* leaves a Bitterness in the Mouth ; so false Friendships change and terminate in carnal Words and impure Demands, or in case of Refusal, in Injuries, Slanders,

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Deceits,

Deceits, melancholy Confusions, and Jealousies, which often end in Brutishness and Madness. But chaste Friendship is always equally honest, civil, amiable, and never changes, but into a more perfect and pure Union of Spirits: A lively Image of the blessed Friendship exercised in Heaven.

4. *St. Gregory Nazianzen* says, that the Cry of the *Peacock*, when he bristles up his Tail, provokes the *Peahens* to Lust: When we see a Man, like a *Peacock*, deck and trim up himself, and so come to talk and whisper in the Ears of a Woman, without Pretence of just Marriage, doubtless it is but to provoke her to some Immodesty; and a Woman of Honour will stop her Ears, that she may not hear the Cry of this *Peacock*, nor the Voice of this Inchanter, who will subtilly charm her: But if she hearken to him, O God! what an ill Presage will it be of the future Loss of her Heart!

5. Young People who use Glances, Signs and Courtings, or speak Words which they would not have heard by their Fathers, Mothers, Husbands, Wives, or Confessors, sufficiently witness thereby that they treat of some other thing than Honour and Conscience, Our Blessed Lady was troubled when she saw an Angel in the shape of a Man, because she was alone, and that he gave her extraordinary tho' heavenly Praises. O Saviour of the World! Purity fears an Angel in the Shape of a Man, and why should not Impurity fear a Man, tho' he come in the Shape of an Angel, when he praises her with human and sensual Commendations?

C H A P. XXI.

Advices and Remedies against evil Friendship.

1. **B**UT what Remedy against this Brood and Nursery of foolish Loves, fond and wanton Impurities? As soon as thou shalt feel the first Touch of them turn away, with an absolute Detestation of this Vanity run to the Cross of our Saviour, and taking his Crown of Thorns, put it about your Heart, to the End these little Foxes may come no nearer. Take heed of coming to any kind of Composition with this Enemy: Say not I will hear him, but will do nothing of that he shall say; I will lend him mine Ears, but deny him my Heart: O no, *Philothea*, for God's sake be rigorous on these Oocations; the Heart and Ear correspond one with another; and as it is impossible to stop a Torrent that takes its Descent from a steep Mountain, so is it hard to hinder the Love, which enters in at the Ear, from falling suddenly into the Heart.

2. *Alcmæon* said that Goats breathe by the Ears, and not by the Nostrils: True it is, that *Aristotle* denies it; and I know not how it is, yet this I know, that our Heart breathes by the Ear; and as it sends forth its own Thoughts by the Tongue, so it draws in the Thoughts of others by the Ear. Let us then keep our Ears diligently from drawing in the Breath of foolish Words, otherwise our Hearts will soon be infected. Hearken to no kind of Proposition under what

Pretext soever; in this Case alone there is no Danger in being harsh and uncivil.

3. Remember that you have vow'd your Heart to God, and sacrificed your Love to him: It would then be a Sacrilege to beguile him of one Dram of it; rather sacrifice it to him again by a thousand Resolutions and Protestations; and keeping yourself close in them, as a Deer within his Thicket, call on God, and he will help you, and his Love will take your's into Protection, that it may live for him alone.

4. But if you are already insnared in the Nets of these foolish Loves, O God! how difficult will it be to get out! Present yourself before the Divine Majesty, acknowledge in his Presence the Greatness of your Misery, Frailty and Vanity. Then, with the greatest Resolution your Heart is able to make, detest the Loves you have begun, abjure the vain Profession you have made of them, renounce all the Promises receiv'd, and with a most firm and absolute Resolution determine in your Heart and resolve never more to enter into these Pastimes and Entertainments of Love.

5. If you could withdraw yourself from the Object, I should infinitely approve it: For as they that have been stung by Serpents, cannot easily be cured in the Presence of those which have been stung before; so the Person stung with Love will hardly be cured of this Passion, being near the other who is hurt with the same Sting. Change of Place serves very much to moderate the Heat and Vexation either of Grief or Love. The Youth, of whom S.

Ambrose

Ambrose speaks, in his second Book of *Penance*, having made a long Voyage, return'd home altogether freed from those foolish Loves he had formerly, and became so changed, that his foolish Mistress meeting him, and saying, Dost thou not know me? I am the same that I was: Yes, answered he, but I am not the same that I was. Absence had brought him to this fortunate Change. And *S. Augustine* witnesses, that to mitigate the Grief he suffered for the Death of his Friend, he withdrew himself from *Tagasta*, and went to *Carthage*.

6. But what must he do that cannot withdraw himself? He must absolutely refrain all particular Conversation, all secret Familiarity, all loving Looks or Smiles, and generally all sorts of Communications and Allurements, which may nourish this stinking and smoaky Fire: Or at most, if he be forced to speak with the other Party, let him with a bold, brief and resolute Protestation declare the eternal Divorce he has sworn. I cry aloud to every one that is fallen into these miserable Snares of wanton Love, Cut, break and tear them, stand not dallying to rip these foolish Amities, they must be torn; untie not the Knots, but break and cut them, that the Cord and Strings may be nothing worth: We must not be favourable to a Love, which is so contrary to the Love of God.

7. But when I shall so have broken the Chain of this infamous Bondage, there will yet remain some Remembrances, some Marks and Prints of the Irons, that still stay in my Feet,

that is, in my Affections. No, no, *Philothea*, they will not, if you have conceiv'd as great Detestation of your Sin, as it deserves ; for so you shall never be moved with any Motion, but that of an extreme Horrour of this infamous Love, and of all that depends on it ; and you shall remain free from all other Affection towards the forsaken Object, saving that of pure Charity for the Love of God. But if, for the Imperfection of your Repentance, there shall yet remain in you any perverse Inclinations, procure for your Soul a spiritual Retreat, as before I have taught you, and retire yourself thither as often as you can, and by a thousand re-iterated Resolutions of Spirit renounce all your Inclinations, reject them with all your Forces ; read holy Books more than ordinary, go to Confession, and communicate more frequently ; discourse humbly and plainly of all the Suggestions and Temptations which befall you in this Case, with your Director, if you can ; or at least with some faithful and prudent Person ; and doubt not but God will set you free from all Passions, so that you persevere faithfully in these good Exercises.

8. Ah ! (will you say) but will it not be Ingratitude to break so incompassionately an old Friendship ? O blessed Ingratitude, which makes us acceptable to God ! Nay, I tell you in the Name of God, *Philothea*, this will be no Ingratitude, but an infinite Benefit, which you shall do the other Party : For in breaking your own Bonds you shall also break the others, since they were common to you both ; and tho' for the present the other Party sees not the Happiness, yet he

he will acknowledge it soon after, and jointly sing with you in Thankfulness; *O Lord thou hast broken my Bonds, I will sacrifice to thee a Sacrifice of Praise, and call upon thy holy Name.*

CHAP. XXII.

Other Advices on the Subject of Amities.

1. **F**riendship requires great Communication between Friends, otherwise it will neither grow nor continue. Wherefore it often happens that with this Communication of Friendship, other Communications insensibly glide from one Heart to another, by a mutual Infusion and Intercourse of Affections, Inclinations and Impressions. But this happens especially, when we highly esteem him whom we love; for then we open our Heart in such sort to his Friendship, that with it his Inclinations and Impressions easily enter in full Stream, be they good or bad. Certainly the *Bees*, that gather the Honey of *Heraclea*, seek nothing but Honey, yet with the Honey they insensibly suck the venomous Quality of the *Aconite*, from which they gather it. Well then, *Philothea*, in this Case you must put in Practice the Words which the Saviour of our Souls was wont to speak, as the Ancients have taught us: Be good 'Treasurers, or Exchangers of Money; that is to say, receive not false Money with the good, nor base Gold with fine; separate the Dross from the precious; for there is scarce any but has some Imperfection. And what Reason is there to receive promiscuously the Spots and Imperfections of a Friend with his Friendship? We

must love him indeed, notwithstanding his Imperfections, but we must neither love nor receive his Imperfections : For Friendship requires Communication of Good and not of Evil. Wherefore as they that draw Gravel out of the River *Tagus*, separate the Gold which they find, to carry it away, and leave the Sand on the Shore: So they, who have the Communication of some good Friendship, ought to separate from it the Sand of Imperfections, and not permit it to enter into the Soul. St. *Gregory Nazianzen* witnesses, that many loving and admiring St. *Basil*, were ambitious to imitate him, even in his outward Imperfections, as in speaking slow, distractedly, and pensively, in the Fashion of his Beard, and in his Gait. And we see likewise Husbands, Wives, Children, and Friends, who having great Estimation of their Friends, Parents, Husbands, and Wives, get either by Compliance or Imitation, a thousand little ill Humours in their Communication of Friendship, which they have one with another. Now this ought not to be done in any sort, for every one has evil Inclinations enough of his own, without charging himself with those of others : And Friendship is so far from requiring this, that on the contrary it obliges mutually to endeavour the freeing of one another from all kind of Imperfections. We must indeed meekly bear with the Imperfections of our Friends ; but we must not bring them into Imperfections, much less transport their Imperfections into ourselves. But I speak only of Imperfections: For as for Sins, we must neither cause nor suffer them in our Friends.

2. It is either a weak or false Friendship, to see our Friend perish, and not to help him; to see him die of an Impostume, and not to dare to lance it with a Razor of Correction, to save his Life: True and lively Amity cannot subsist where Sin is. They say the *Salamander* puts out the Fire in which she lies: And so Sin destroys that Friendship wherein it lodges. If it be a light passing Sin, Friendship will presently banish it by Correction; but if it be a lasting Sin, then Friendship soon perishes, for it cannot subsist but upon true Virtue; how much less then ought we to sin for Friendship's sake. A Friend is an Enemy, when he would induce us to sin, and he merits to lose the Friendship, when he would destroy the Friend. Nay, it is one of the most assured Marks of false Friendship, to see it kept towards a vicious Person, in what sort of Sin soever it be. If he whom we love be vicious, without doubt our Friendship is vicious; for where it cannot meet with true Virtue, it must needs be grounded on some frivolous Virtue or Sensuality. Society made for temporal Profit among Merchants, has but a Shadow of true Friendship; for it is not made for the Love of the Persons, but for the Love of Gain.

3. Finally, these two Divine Sentences are two sure Pillars to secure a Christian Life: The one of the Wiseman; *He that feareth God, shall likewise have a good Friendship*: The other of the Apostle St. James; *The Friendship of this World is contrary to God.*

C H A P. XXIII.

Of the Exercise of exterior Mortification.

1. **T**HEY, who treat of Husbandry and Country Affairs, tell us, that if one write any Word upon a very sound *Almond*, and put it again into the Shell, shutting it up very close, and so planting it, all the Fruit which that Tree produces will have the same Word written and engraven upon it. For my part, *Philothea*, I could never approve of their Order and Method, who, to reform a Man, begin with the Exterior, as their Gestures, Apparel, and Hair. On the contrary, I think it better to begin with the Interior. *Be converted unto me (saith God) with all your Heart: Son, give me thy Heart.* For the Heart being the Fountain of our Actions, they must needs be such as is the Heart. The Divine Spouse inviting the Soul, *Place me, (says he) upon thy Heart as a Sign upon thy Arm:* For whosoever has *Jesus Christ* in his Heart, will quickly have him in all his exterior Actions. For this Cause (dear *Philothea*) I have desired above all things to engrave and write in your Heart this Sacred Word, *Live Jesus*; assuring myself, that afterwards your Life, which has its Beginning from the Heart, as an *Almond-tree* from its Kernel, will bring forth all her Actions (which are her Fruits) engraven and subscribed with that same Word of Salvation. And as this sweet *Jesus* will live in your Heart, so will he also live in all your Conversations, and will appear in your Eyes, in your Mouth, in
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your Hands, and even in your Hair; and you will be then able to say with *S. Paul*, *I live now, not I, but Christ lives in me.* Briefly, he that has gain'd the Heart of a Man, has gain'd the whole Man: But even this Heart, by which we would begin, requires to be instructed, how it should frame its outward Course and Conversation, to the end Men may not only see Holy Devotion there, but great Wisdom also and Discretion: For this, I will briefly give you some Advices.

2. If you are able to endure Fasting, you shall do well to fast some Days besides those which the Holy Church enjoins; for besides the ordinary Effects of fasting, which are to elevate the Spirit, subdue the Flesh, practise Virtue, and gain greater Recompence in Heaven, it is a sovereign Benefit to keep yourself in an Ability to master Gluttony, and to subject the sensual Appetite and the Body to the Law of the Spirit. And altho' we fast not much, yet the Enemy fears us more, when he knows we know how to fast. *Wednesdays, Fridays, and Saturdays* are the Days in which the ancient Christians exercised most Abstinence: Take some of them therefore to fast in, as much as your Devotion and the Discretion of your Ghostly Director shall advise you.

3. I would willingly say, as *S. Jerome* said to the Devout Lady *Læta*, *Long and immoderate Fastings do much displease me, especially in those that are yet tender in Years.* I have learnt by Experience, that the little *Ass*, being weary in his Journey, seeks to go out of the Way; that is

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to say, young People, being brought to Infir-
mity thro' Excess of Fasting, are easily per-
swaded to Tenderness. The *Deer* run ill in
two Seasons, when they are too fat, and when
they are too lean. We are most subject to Temp-
tations when our Body is too much pamper'd,
and when it is too much weaken'd, for the
one makes it indolent with Ease, and the other
desperate with Affliction; and as we cannot
bear it when it is too fat, so it cannot bear us,
when it is too lean. The Want of this Modera-
tion in Fasting, in Disciplining, in Hair-Cloaths,
and other Austerities, makes the best Years
of many unprofitable in the Service of Charity,
(as it did even in *S. Bernard*, who repented, that
he had used over-much Austerity) who the
more unreasonably they have afflicted their Bodies
in their Beginning, the more they have been con-
strain'd in the End to favour them. Had they not
done better to have mortify'd their Bodies mode-
rately, and proportionably to the Offices and La-
bours, whereunto their Condition obliged them?

4. Fasting and Labour mortify and subdue
the Flesh. But if the Labour you shall do
be necessary, or very profitable to the Glory
of God, I had rather you would suffer the
Pain of Labour, than that of Fasting. This
is the Sense of the Holy Church, which for
Labours that are profitable to the Service of
God, and our Neighbour, discharges such La-
bours even from the Fasts commanded. It is
a Pain to some to fast, to others to serve the
Sick, to visit Prisoners, to hear Confessions, to
assist the Afflicted, to preach, pray, and per-
form

form such like Exercises: These latter Pains are better than the former; for besides that they equally subdue the Body, they produce Fruits much more profitable; and therefore generally it is better to preserve the bodily Forces more than is requisite, than to weaken them too much; for we may always abate them, when we will, but we cannot always repair them, when we would.

5. Methinks, we should greatly reverence the Words which our Blessed Saviour says to his Disciples; *Eat that which shall be set before you.* It is (in my Opinion) a greater Virtue to eat, without Choice, that which is set before you, than to chuse always the worst; for altho' this latter Course of Life seems more austere, the other notwithstanding is greater Resignation; for thereby we renounce not only our own Taste, but also our own Choice; and it is not a small Severity to conform our Taste to every Meat, and to keep it in Subjection to all Encounters. Besides, this kind of Mortification makes no Shew, nor troubles any Man, and is only proper for a civil Life. To put-by one Meat and take another, to taste and lick of every Dish, to think nothing well dress'd, to use Ceremonies at every Bit, betokens a Heart too effeminate and too much addicted to Dishes and Platters. I esteem more S. Bernard's drinking Oil instead of Water and Wine, than if he had drank Wormwood of purpose; for it was a plain Sign, that he thought not on what he drank: And in this Carelessness of what we eat or drink consists the perfect Performance

formance of this sacred Rule, *Eat that which shall be set before you.* I except notwithstanding such Meats as prejudice our Health or trouble the Spirit, as hot, spiced, fuming, and windy Meats; and likewise certain Occasions, in which Nature has need to be recreated and strengthened, to support some Labour for God's Glory. A continual and moderate Sobriety is better than violent Abstinences made by Fits, and mingled with many Intermissions.

6. Disciplining has a marvellous Efficacy to stir up a Desire of Devotion in us, when it is moderately used. The Hair-Shirt mortifies the Flesh very much, but the ordinary Use thereof is neither for Married Persons, nor tender Complexions, nor for such as are employ'd in painful Labours. It is true, that upon some principal Days of Penance it may be used with Advice of a discreet Confessor.

7. We must take the Night to sleep in, every one as much as his Constitution requires, to enable him to awake in the Day, and to spend it profitably. And because the Holy Scripture in an hundred kinds gives us the Examples of the Saints, and natural Reasons do seriously recommend the Morning to us, as the best and most fruitful Part of the Day, and that our Saviour himself is named the Sun-rising, and our *Blessed Lady* the Dawning of the Day; I think it is a virtuous Care to go to Rest betimes at Night, that we may awake and rise early in the Morning; for certainly that Time is the most quiet, and least perplex'd. The very Birds do then invite us to awake and praise God; so that early Rising advantages both our Health and Piety.

8. *Balaam*

8. *Balaam* mounted on his *Ass* went to find *Balak*; but because he had no good Intention, the Angel waited for him in the Way, with a Sword in his Hand to kill him: The *Ass*, that saw the Angel, stood still three sundry times, as resty: *Balaam* in the mean time beat her cruelly with his Staff, to make her go forward; until the silly Beast, the third time falling flat down under *Balaam*, miraculously spake to him, saying, *What have I done to thee, for which thou hast beaten me now three several times?* but by-and-by *Balaam's* Eyes were open'd, and he saw the Angel, who said to him, *Wherefore didst thou beat thy Ass? if she had not turn'd back from before me, I had killed thee and saved her:* Then *Balaam* said to the Angel, *Lord I have sinned, for I knew not that thou hadst placed thyself in the Way against me.* Seest thou, *Philothea*? *Balaam* is the Cause of the Evil, and he strikes and beats his poor *Ass*, that could not do otherwise. It is just so with us; for this Woman sees her Husband or her Child sick, and presently she runs to Fasting, to Hair-cloth, and to Disciplining, as *David* did in the like Case. Alas! my dear Friend, you beat your poor *Ass*, you afflict your own Body, but it cannot help your Affliction, nor divert God's Sword drawn against you: Correct your Heart, which is an Idolater of this Husband, and suffers a thousand Vices in this Child, and destines it to Pride, Vanity, and Ambition. This Man perceives himself to fall foully into the Sin of Luxury; inward Remorse comes against his Conscience with a Sword in its Hand, to pierce it with a holy Fear; and presently

presently his Heart coming to itself, says, *Ah! cursed Flesh, ah! treacherous Body, thou hast betray'd me:* And presently he takes Revenge on his Flesh with immoderate Fasting, excessive Disciplining, insupportable Hair-cloaths. O poor Soul, if your Flesh could speak as *Balaam's Ass* did, she would say to you, *Wherefore, miserable Man, dost thou strike me?* It is against thyself (O my Soul) that God arms his Vengeance, it is thou that art guilty; wherefore dost thou lead me to wicked Conversation, why dost thou employ mine Eyes, my Lips, and my Hands in Lasciviousness? wherefore dost thou busy me with vain and wanton Imaginations? Have thou good Thoughts, and I shall have no evil Motions; frequent thou chaste Persons, and I shall not be provoked to Lust. Alas! it is thou that throw'st me into the Fire, and yet thou would'st not have me burn; thou put'st Smoke into my Eyes, and forbid'st them to be distemper'd. And God doubtless on these Occasions says, Beat, break, tear, and shiver your Hearts principally; for it is against them that my Anger is stirr'd up. Certainly, to cure the Itch it is not so needful to wash or bathe the Body, as to purify the Blood, and refresh the Liver: So, to cure us of our Vices, it is good indeed to mortify the Flesh, but it is more necessary perfectly to purify our Affections, and refresh our Hearts. But in and above all, let us be sure never to undertake corporal Austerities but with Advice of our spiritual Guide.

C H A P. XXIV.

Of Company and Solitariness.

1. **T**O seek Company, and fly it, are two Extremes to be blamed in the Devotion of Men of the World, which is that whereof I discourse: To shun all Companies favours of Disdain and Contempt of our Neighbour; and to seek after them is a Sign of Idleness. We must love our Neighbour as ourselves, and to shew that we love him, we must not avoid his Company; and to testify that we love ourselves, we must take pleasure with ourselves, when we are in ourselves; and we are in ourselves, when we are alone. *Think first of thyself* (says S. Bernard) *and then of others.* If then no Occasion press you to go abroad in Company, or to receive Company at home, stay in yourself, and converse with your own Heart: But if Company come to you, or any just Cause invite you to Company, go in God's Name, *Philethea*, and see your Neighbour with a chearful Heart and a pleasing Eye.

2. We call that evil Company, which is assembled to some evil Intent, or when it is composed of indiscreet and dissolute Persons; and such we must avoid, as the Bees use to shun a Swarm of Wasps or Drones. For, as they, that are bitten by mad Dogs, have their Sweat, Breath, and Spittle infectious, especially for Children, and those of a tender Complexion; so vicious and lewd Persons cannot be frequented, but with Hazard and Danger, and especially

ally by those, whose Devotion is yet but young and tender.

3. There are some Conversations profitable for nothing but only Recreation, which are made meerly to divert us from serious Affairs: For such, tho' we must not be too much addicted to them, yet we may spare them the Leisure set apart for Recreation. Other Conversations have Civility for their End; as mutual Visits, and certain Meetings made to do Honour to our Neighbour; touching these, we ought neither to be superstitious in the Use of them, nor uncivil in contemning them; but modestly comply with our Duties therein, to the end we may equally avoid both Incivility and Vanity.

4. There remain now the profitable Conversations; such as those of devout and virtuous Persons. O *Philothea*, it will be good for you to be often in these. The Vine planted amongst the Olive Trees bears oily Grapes, which taste of the Olives: And the Soul which frequents virtuous People, cannot but partake of their Qualities. Drones alone cannot make Honey, but by the Help of the Bees they make it: We are much advantaged in the Exercise of Devotion by conversing with devout Persons.

5. In all Conversation, Sincerity, Simplicity, Mildness and Modesty are still to be preferr'd. There are some that make no Gesture or Motion, but with so much Affectation that they offend the Company: And as he that would never walk but telling his Steps, nor speak but singing, would be troublesome

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to other Men ; so they who affect an artificial Carriage, and do nothing but in measure, are impertinent to the Company, and in these there is ever some kind of Presumption. Let a moderate Mirth ordinarily predominate in your Conversation. S. Romuald and S. Anthony are highly commended, that notwithstanding all their Austerities, they had always Mirth, Chearfulness and Civility in their Countenances and Discourse, *Rejoice with them that rejoice.* I say once again with the Apostle, *Rejoice always, but in our Lord.* Let your Modesty appear to all Men. To rejoice in our Saviour, it is needful that the Cause of your Joy be not only lawful, but also decent ; and this I say, because there are some Things lawful, which yet are not decent : And to the end your Modesty may appear, keep yourself from all Insolency, which is always reprehensible. To give one a Fall, to black another's Face, to prick or pinch a third, to hurt a Madman, are foolish and insolent Merriments.

6. But ever besides mental Solitude, where-to you may withdraw yourself, even amidst the greatest Conversation (as I have already declared) you must love to be really and locally solitary: Not to go to the Desert or Wilderness, as S. Mary of Egypt, S. Paul, S. Anthony, Arsenius, and the other Fathers of the Desert ; but to be sometimes in your Garden, or in your Chamber, or in some other Place, where you may with most Contentment retire your Spirit into your Heart, and recreate your Soul with good Thoughts
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and holy Meditation, or by some good Reading, according to the Example of the great Bishop Nazianzen, who, speaking of himself, says, *I walk'd myself with myself about Sunsetting, and pass'd the Time upon the Sea shore; for I was wont to use this Recreation to refresh myself, and to shake off a little my ordinary Troubles:* And thereupon he discourses of the good Meditation which I mention'd in another Place: And according to the Example of S. Ambrose, of whom S. Augustine says, that he entring oft times into his Chamber (for Entrance was denied to no Man) saw him reading, and having stay'd awhile, for fear of troubling him, he went away without speaking a Word, thinking, that the little Time that remain'd to the great Pastor for reinforcing and recreating his Spirit after the Toils of so many Businessses, ought not to be taken from him. So after the Apostles one Day had told our Lord how they had preach'd and labour'd, *Come (says he) into the Desert, and repose yourselves for a while.*

C H A P. XXV.

Of Decency in Attire.

I. **ST. Paul** admonishes devout Women (and the same must be understood of Men) to be attired in decent Apparel, adorning themselves with Modesty and Sobriety. Now the Decency of Apparel and other Ornaments depends on their Stuff, Fashion, and Cleanliness. Touching Cleanliness, it should be almost

most always alike in our Apparel, on which, as near as may be, we should not permit any kind of Spots or Foulness. Exteriour Neatness represents in some sort the inward; and God himself requires corporal Decency in those that approach near his Altar, and have the principal Charge of Devotion.

2. As for the Stuff and Fashion of Cloaths, Decency is to be consider'd according to the diverse Circumstances of Time, Age, Quality, Company, and Occasions. Men apparel themselves ordinarily better on Festival Days, according to the Solemnity of the Feast which is celebrated: In time of Penance, as in *Lent*, rich Cloaths are laid aside; at Weddings they put on Wedding-Garments; at Burials Mourning; at Court Men are better clad than at Home. The married Woman may and ought to adorn herself, when her Husband is present and desires it; but if she do so in his Absence, she will be ask'd, Whose Eyes she desires to favour with that particular Respect? We give more Liberty of Dressing to young Maids, because they may lawfully desire to please many, altho' with no other Intent than to gain one by Holy Marriage. Neither is it esteem'd amiss that Widows, who pretend to Marriage, dress themselves decently, so they shew no Lightness: For having already been Mothers of Families, and pass'd through the Griefs of Widowhood, they are held to be of a more settled Judgment: But as for those which are true Widows, not only in Body but in Heart, no Ornament becomes them
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but Humility, Modesty and Devotion : For if they desire to make Men in love with them, they are not true Widows ; and if they desire it not, why do they use the Instruments ? He that will not receive Guests, must pull down the Sign from his House. Old People are always ridiculous when they make themselves gay ; those Follies are not tolerable but in Youth.

3. Be neat, *Philothea*, let nothing be about you loose or ill put on : It is a Neglect of them with whom we converse, to come into their Company in uncomely Apparel ; but take heed withal of Affectation, Curiosities, Effeminacies, and Vanities. As far as you are able, keep yourself always in Simplicity and Modesty ; for without doubt it is the greatest Ornament of Beauty, and the best Excuse for Deformity.

4. *S. Peter* admonish'd young Women especially, not to wear their Hair so curl'd and crisp'd in Rings and Wreaths ; but Men, who are so effeminate as to affect such Vanities, are justly derided for Hermaphrodites ; and even Women, carried away with these Vanities, are counted but weak in Chastity ; at least, if they have any, it appears not among so many Toys and Levities. They say, they intend no Ill in these Things ; but I reply (as I have elsewhere said) that yet the Devil does. I would have devout People apparel'd best of all the Company ; but yet with the least Pomp and Affectation : And (as it is said in the Proverb) I would have them adorn'd with Gravity,

vity, Decency, and Honour. S. Lewis says in one Word, that each one should be apparel'd according to his Calling ; so that good and grave Men might not say, you do too much, nor young Persons say, you do too little. But if young People will not content themselves with Decency, we must submit to the Judgment of the Wise.

C H A P. XXVI.

Of Discourse ; and first how to speak of God.

1. **P**Hyficians make a great Judgment of the Health or Sicknes of a Man, by looking upon his Tongue ; so our Words are certain Signs of the Quality of our Souls. *By thy Words (says our Saviour) thou shalt be justified, and by thy Words thou shalt be condemn'd.* We lay our Hand always on the Pain we feel, and employ our Tongue in discoursing of that which we love.

2. If then, *Philothea*, you love God, you will often speak of him in your familiar Discourses with your Neighbours, with your Friends, and with your Household Servants : *For the Mouth of the Just will meditate Wisdom, and his Tongue will speak Judgment.* As Bees manage nothing with their little Mouths but Honey ; so shall your Tongue be always sweeten'd with God, and shall find no greater Pleasure, than to send through your Lips the Praises and Blessings of his Name ; for so they say S. Francis was wont to suck and lick his Lips after he had pronounced the Holy Name
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of God, drawing from thence the greatest Sweetness in the World.

3. But speak always of God, as of God; that is, reverently and devoutly; not with a Purpose to seem learned and sufficient, but with a Spirit of Mildness, Charity, and Humility, distilling as much as you may (as it is said of the Spouse in the *Canticles*) the delicious Honey of Devotion and holy Things, Drop by Drop, into the Ears sometimes of one, sometimes of another, praying to God in the Secret of your Heart, that it would please him to make this heavenly Dew pass into the Heart of those that hear you.

4. Above all things, perform this Angelical Office mildly and sweetly; not by way of Correction, but of Inspiration: For it is wonderful, how powerfully a sweet and gentle Manner of proposing good Things works on the Hearts of the Hearers.

5. Never therefore speak of God, and of Devotion, by way of Discourse and Entertainment, but with Attention and Reverence; which I say, to make you beware of that notable Vanity that is found in many who make Profession of Devotion, who will upon every Occasion utter holy and zealous Discourses by way of Compliment, without considering what they do; and after they have spoken them, they imagine themselves to be such as their Words declare them, which indeed they are not.

C H A P. XXVII.

Of Civility in Talk, and due Respect of Persons.

1. *I F any one sin not in Word* (says St. James) *he is a perfect Man.* Beware you utter not any unseemly Word : For altho' it proceed not from you with an ill Intention, yet they that hear it may interpret it otherwise. An evil Word, falling into a weak Heart, spreads itself like a Drop of Oil falling on a Piece of Linnen ; and sometimes it so seizes on the Heart, that it fills it with a thousand unclean Thoughts and immodest Temptations : For as the Poison of the Body enters by the Mouth, so the Poison of the Heart enters by the Ear, and the Tongue which utters it is a Murtherer. For altho' peradventure the Poison, which it has cast forth, has not wrought its Effect, because it found the Hearts of the Hearers prevented with some Preservative, yet there wanted no Malice in the Tongue to commit the Murther. And let no Man say that he thought no Evil ; for our Lord, who knows all Thoughts, has said, *That out of the Abundance of the Heart the Mouth speaketh :* And tho' we think no Evil, yet the Devil thinks enough, and oft-times secretly makes use of these wicked Words to wound some Heart. They say, such as have eaten the Herb *Angelica*, have always a sweet and pleasant Breath : And they that have Honesty and Chastity (which is an Angelical Virtue) in
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their Hearts, have their Words always pure, civil, and chaste. As for Indecencies and Scurrilities, the Apostle will not once have them named amongst us, assuring us, *That nothing so much corrupteth good Manners, as wicked Discourse.*

2. If uncivil Words be utter'd obscurely, with Wit and Subtilty, then are they far more venomous: For as the sharper a Dart is, the more easily it entereth into the Body; so the more sharp a wicked Word is, the more it pierces the Heart; and they that esteem themselves gallant Men for speaking such Words in Company, know not indeed wherefore Conversation is ordain'd: For they should be like Swarms of *Bees*, gather'd together to make Honey of some pleasant and virtuous Entertainment; and not like a Nest of *Wasps*, who come together to suck Corruption. If some Fool speak immodest Words to you, let him know that your Ears are offended with it, either by turning yourself away, or by some other Means, as your Discretion shall guide you.

3. It is one of the worst Conditions a Wit can have to be a Scoffer: God extremely hates this Vice, and has heretofore made strange Punishments thereof. Nothing is so contrary to Charity (and much more to Devotion) as the despising and contemning our Neighbour: Now Derision and Mockery is never without this Contempt, and therefore it is a very great Sin; so that the Doctors have Reason to say, that Scoffing is the greatest Offence
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Man can commit against his Neighbour by Words; for other Offences are committed always with Esteem of him that is offended, but this is done with Scorn and Contempt.

4. As for jesting Words, which are spoken by one to another with a modest and innocent Mirth, they belong to the Virtue call'd *Eutrapelia* by the *Greeks*, which we may call *good Conversation*; by which we take an honest and pleasant Recreation on such frivolous Occasions as human Imperfections offer; only we must take heed of passing from this honest Mirth to Scoffing; for Scoffing causes Laughter in Scorn and Contempt of our Neighbour; but Mirth and Drollery provoke Laughter by an innocent Liberty, Confidence, and familiar Freedom, join'd to the Wittiness of some Conceit.

5. *S. Lewis*, when religious Persons would speak with him after Meals of great and weighty Matters, was wont to say, *It is not now a Time to alledge Texts, but to recreate our Spirits with Mirth and pleasant Conceits: Let every Man say decently what he will.* This he said in respect of the Nobility that were then about him, to receive Favour from his Majesty. But let us so pass our Time, *Philothea*, in Recreation, that we take care to preserve holy Eternity by Devotion.

C H A P. XXVIII.

Of rash Judgment.

1. *J*udge not, and you shall not be judged, (says the Saviour of our Souls) *Condemn not, and you shall not be condemn'd.* No (says the holy Apostle) *Judge not before the Time, until our Lord do come, who will reveal the Secrets of Darknes, and lay open the Counsels of Hearts.* O how displeasing are rash Judgments to God! The Judgments of the Children of Men are rash, because they are not Judges one of another; so that in judging they usurp to themselves our Lord's Office. They are rash, because the principal Malice of Sin depends on the Invention and Counsel of the Heart, which is a Secret of Darknes to us. They are rash, because every one has enough to do to judge himself, without presuming to judge his Neighbour. To keep ourselves from being judged, it is equally necessary to judge ourselves, and not to judge others: For as our Blessed Lord forbids us the one, so his Apostle enjoins us the other, saying, that *If we judged ourselves, we should not be judged.* But, O God, we do the clean contrary; for what is forbidden us, we cease not to do, judging our Neighbour on every Occasion; and what is commanded us, which is to judge ourselves, we never put in Practice.

2. We must use Remedies against rash Judgments according to their Causes. There are some Hearts harsh, bitter, and virulent by Nature,

Nature, which make also bitter whatsoever they receive, converting *Judgment* (as the Prophet says) into *Wormwood*, never judging their Neighbour but with *Rigour and Bitterness*. These have great Need to fall into the Hands of some good spiritual Physician; for this Bitterness of Heart, being natural to them, is hard to overcome: And tho' in itself it be no Sin, but only an Imperfection, yet is it dangerous, because it introduces and causes to reign in the Soul rash Judgment and Detraction. Some judge rashly, not in Bitterness, but in Pride, imagining, that by how much they diminish other Mens Honour, by so much they increase their own. Arrogant and presumptuous Spirits, which admire themselves, and place themselves so high in their own Estimation, that they look on every thing else as base and abject. *I am not as other Men*, said the foolish Pharisee. Others have not this manifest Pride, but take only a certain little Satisfaction to consider other Mens Evil, the better and more contentedly to favour the contrary Good, wherewith they think themselves endow'd. And this Complacence is so secret and so hard to be perceived, that without a good Sight it cannot be discover'd; and they themselves, that are touch'd with it, cannot know it, until it be shew'd them. Others, to flatter and excuse themselves towards themselves, and to mitigate the Remorse of their own Consciences, very willingly judge other Men faulty in the same Vice to which they find themselves addicted, or some other as great; believing, that

the Multitudes of Offenders make Sins less blameable. Many accustom themselves to judge rashly only for the Pleasure they take to discourse, and make Conjectures of other Mens Manners and Humours, by way of exercising their Wits; and if by mischance they happen upon Truth in their Judgment, Boldness, and a Desire to continue in this Folly, so much increase, that they are hardly diverted from it. Others judge in Passion, thinking always well of what they love, and always ill of what they hate; saving in the only Case very admirable, yet true, wherein the Excess of Love provokes them to make an ill Judgment of that which they love: A monstrous Effect, but proceeding always from an impure, infirm, troubled, and imperfect Love: And this is Jealousy, which, as every Man knows, on a mere Look, on the least Smile in the World, condemns the Party belov'd of Disloyalty or Adultery. Infine, Fear, Ambition, and other such Infirmities of the Mind, ordinarily contribute towards the Breeding of Suspicions and rash Judgments.

3. But what Remedy? They who drink the Juice of the Herb in *Æthiopia*, call'd *Ophiusa*, imagine that they see themselves environ'd with horrible Serpents and dreadful things: They who have swallowed down Pride, Envy, Ambition, and Hatred, think all things they see faulty and blameable. Those to be heal'd must drink Wine made of Palms: And these must drink as much as they can of the sacred Wine of Charity, to purge them of these Humours, which cause them

to make such perverse Judgments. Charity is afraid to meet Evil, so far is she from seeking after it; when she meets it, she turns away her Face, and seems not to see it; nay, at the first Noise of Evil, she shuts her Eyes, that she may not see it, and afterwards believes with a holy Innocency, that it was not Evil, but only the Shadow or Ghost of Evil; and if she be forced to acknowledge it to be Evil, she instantly turns away from it, and endeavours to forget the Form thereof. Charity is the sovereign Remedy against all Evils, but especially against this.

4. All Things seem yellow to those that are sick of the Jaundice; and they say, that to cure them, they must wear *Celandine* under the Soles of their Feet. The Sin of rash Judgment is a spiritual Jaundice, and makes all Things appear faulty to their Eyes who are infected therewith; he that will be cured of it, must apply the Remedies, not to his Eyes, nor to his Understanding, but to his Affections, which are the Feet of the Soul. If your Affections are mild, such will your Judgment be; if charitable, your Judgment will also be charitable. I present you with three Examples. *Isaac* had said that *Rebecca* was his Sister; *Abimelech* saw him playing with her, that is, making very much of her, and presently he judged she was his Wife; a malicious Eye would rather have judged her to have been his Strumpet, or if she were his Sister, that he had been incestuous: But *Abimelech* follow'd the most charitable Opinion he could gather from such an Action. We

must always do the like, *Philothea*, in favour of our Neighbour, so much as is possible; and if one Action could have an hundred Faces, we should always look on the fairest. Our Blessed Lady was great with Child, and St. *Joseph* plainly perceiv'd it; but because on the other side he saw her pure, holy, and angelical, he could not believe that she became with Child by any means contrary to her Sanctity; so that he resolv'd, in forsaking her secretly, to leave the Judgment of it to God: And tho' the Argument was pregnant to make him to conceive an ill Opinion of the Virgin, yet would he never judge her by it: And why? because (says the Spirit of God) he was just. A just Man, when he can no longer excuse neither the Action, nor the Intention of him, whom otherwise he knows to be an honest Man, will not yet judge him, but puts the Remembrance of it out of his Mind, and leaves the Judgment to God. Our B. Saviour on the Cross, tho' he could not altogether excuse the Sin of them that crucified him, yet did he diminish the Malice of it, alledging their Ignorance. When we cannot excuse the Sin, let us at least render it worthy of our Compassion, attributing it to the most tolerable Cause we may, as Ignorance or Infirmary.

5. But may we never then judge our Neighbour? No verily never. It is God that judges even Malefactors in publick Justice. It is true that he uses the Voice of Magistrates, to make himself understood by us; they are his Interpreters,

preters, and ought to pronounce nothing but what they have learnt of him, as being his Oracles; if they do otherwise, following their own Passions, then it is they indeed that judge, and consequently they shall be judged: For Men are forbidden (as they are Men) to judge others.

6. To see or know a thing, is not to judge it: For Judgment, at least according to the Scripture Phrase, presupposes some little or great, true or apparent Controversy to be ended; wherefore it says, that, *They who believe not, are already judged, because there is no doubt of their Damnation.* Is it not then ill done to doubt of our Neighbour? No, for we are not forbidden to doubt, but to judge; yet ought we neither to doubt nor suspect but precisely so far as Reasons and Arguments constrain us; otherwise even Doubts and Suspicions are rash.

7. if some evil Eye had seen *Jacob* kiss *Rachel* by the Well, or *Rebecca* receive Earrings and Bracelets from *Eliezer*, a Man unknown in that Country, he would no doubt have thought ill of these two Patterns of Chastity, but without reason and Ground; for when an Action is of itself indifferent, it is rash Suspicion to draw an ill Consequence from it, unless many Circumstance gives Force to the Argument. It is also rash Judgment to draw an Argument from the Action, to blame the Person: But of this we shall speak more clearly by-and-by.

8. In fine, those that have Care of their

Consciences, are not very subject to rash Judgment: For as Bees, seeing Mists or cloudy Weather, retire to their Hives, to order their Honey; so the Thoughts of good People never wander abroad on doubtful Objects, or amongst the obscure Actions of their Neighbours; but, to avoid such Occasions, they retire themselves into the Closet of their Hearts, there to order the good Resolutions of their own Amendment.

9. It is the Part of an unprofitable Soul, to busy herself in examining other Mens Lives: I except such as have Charge of others, as well in Commonwealths, as in private Families; for a great Part of their Conscience consists in watching dilligently over that of others: Let them then do their Duty with Love, and that done, let them keep themselves within themselves in this Particular.

C H A P. XXIX.

Of Detraction.

I. **R**ASH Judgment breeds Disquiet, Contempt of our Neighbour, Pride, Self-conceit, and a hundred other most pernicious Effects; among which Detraction has the first Place, as the true Plague of Conversation. O that I had one of the burning Coals of the Holy Altar, to touch the Lips of Men, to the End their Iniquities might be abolish'd and their Sin cleansed, in Imitation of the Seraphin that purify'd the Mouth of the Prophet *Esay*! He that could deliver the World from Detraction might

might free it from a great Part of the Sins of Iniquity.

2. Whosoever takes unjustly from his Neighbour his Good Name, besides the Sin he commits, is bound to make Reparation, tho' differently, according to the Diversity of the Slanders: For no Man can enter into Heaven with other Mens Goods; and amongst all exterior Goods, a Good Name is the most precious. Slander is a kind of Murther; for we have three Lives, the Spiritual, which consists in the Grace of God; the Corporal, which is in the Soul; and the Civil, which consists in our Good Name: Sin deprives us of the first, Death of the second, and Detraction of the third. But a Slanderer by one Blow of his Tongue commits ordinarily three Murthers; he kills his own Soul and his that hears him, by a spiritual Homicide, and takes away the Civil Life from him whom he slanders: For (as *S. Bernard* says) both he that detracts, and he that hearkens to the Detracter, have the Devil about them; for the one hath him in his Tongue, and the other in his Ear. *They have whet their Tongues like Serpents*, says *David*, speaking of Detracters: Now the Serpent's Tongue is fork'd (as *Aristotle* says) and so is that of a Detracter, who at once stings and poisons the Ear of the Hearer, and the Reputation of him whom he slanders.

3. I conjure you then (most dear *Philothea*) that you never speak ill of any Man directly or indirectly: Take heed of imposing false Crimes and Sins on your Neighbour; never discover
his

his secret Sins, nor aggravate those that are manifest; never make evil Interpretation of his good Works; never deny the Goodness which you know to be in him, nor dissemble it maliciously, nor diminish it by Words: For in all this you will highly offend God; but most of all by false Accusations, and denying the Truth to the Prejudice of your Neighbour; for it is a double Sin, to lye and to prejudice your Neighbour both at once.

4. They that, to speak ill of another, make Prefaces of Honour, or mingle their Discourse with facetious Conceits, are the most venomous Detractors of all. I protest (say they) I love him, and in other things he is a gallant Man; but yet the Truth must be told, he did ill to commit such a Treachery: She is a very virtuous Maid, but she was surpris'd; and such like Flourishes. Seest thou not this Slight of theirs; he that would shoot in a Bow, draws the Arrow as near to himself as he can, but it is only to shoot it away with greater Force. These Detractors seem to draw their Slanders towards themselves, but it is only to shoot them away with greater Force, that they may pierce deeper into the Hearts of the Hearers.

5. Detraction, uttered by way of Jestings, is the most cruel of all: For as the Hemlock is not of itself a very violent but a gentle Poison, and easily remedied, yet being taken with Wine, it is remediless; so Detraction, which of itself would pass lightly in at one Ear and out at another, sticks fast in the Memory of the Hearers, when it is couch'd in
some

some subtle and merry Jest. *They have* (says David) *the Venom of Asps under their Lips.* The Stinging of the Asp is scarce to be felt, and his Venom at the first breeds a delightful Itching, by means of which the Bowels and Heart open themselves, and receive the Poison, against which afterward there is no Remedy.

6. Say not such a one is a Drunkard, altho' you have seen him drunk; nor another an Adulterer, tho' he has been taken in that Sin; nor that such a one is an incestuous Person, for having been found in that Crime; for one only Act gives not the Name to a Thing. The Sun stood still once in favour of *Joshua's* Victory, and was darken'd another time in favour of that of our Saviour; yet none will say that the Sun is immoveable or dark. *Noah* was once drunk, and *Lot* another time, and he also committed a great Incest, yet neither the one nor the other were Drunkards, nor was the latter an incestuous Person; nor *S. Peter* a Bloodshedder, for having once shed Blood; nor a Blasphemer, tho' he once blasphemed. To bear the Name of a Vice or a Virtue, it is necessary to make a Progress and gain a Habit therein. It is an Imposture to say one is cholerick, because we have seen him once angry; or a Thief, because he has once stolen. Altho' a Man have been a long time vicious, yet we incur Danger of Lying to call him a vicious Person. *Simon* the Leper call'd *Mary Magdalen* a Sinner, because she had been so not long before; yet he lyed, for she was then no more a Sinner, but a most holy Penitent; and

and therefore our Saviour took her Cause into his Protection. The foolish *Pharisee* held the Publican for a great Sinner, peradventure for an unjust Man, an Adulterer or Ravisher; but he was much deceiv'd, for at that very time he was justified.

7. Alas! since the Goodness of God is so great, that one Moment suffices to obtain and receive his Grace, what Assurance can we have, that he, who was yesterday a Sinner, is so to-day? The Day past ought not to judge the Day present, nor the present that which is past; there is but the last which judges all. We can then never say a Man is wicked, without Danger of Lying; that which we may say (in case we must speak) is, that he did such an ill Act, he lived ill such a time, he doth ill for the present; but we may draw no Consequence from yesterday to this Day, nor from this Day to yesterday, much less to to-morrow.

8. Now, tho' we must be extremely wary never to speak ill of our Neighbour, yet must we take heed of an Extremity into which some fall, who, to avoid Slander, commend and speak well of Vice. If you find a Slanderer indeed, say not, to excuse him, that he is a free and liberal Speaker; or of a notorious vain Man, say not, that he is genteel and neat; of dangerous Familiarities, say not, they are plain and harmless Follies; dissemble not Disobedience with the Name of Zeal, nor Arrogancies with the Name of Freedom, nor Wantonness with the Title of Friendship.

ship. No, dear *Philothea*, thinking to avoid the Sin of Slandering, we must not favour, flatter, or cherish other Vices; but roundly and freely speak ill of Evil, and blame that which is blameable; for in this we glorify God, so that we observe these Conditions following.

9. To reprehend safely another Man's Faults, it is necessary that the Advantage of him of whom we speak, or of them to whom we speak, require it. I discourse before Maids of the indiscreet Familiarities of such and such, which are manifestly dangerous; the Extravagancies of this or that Person, in Speeches or Gesture, which are plainly lascivious: If I reprehend not freely this Evil, but rather excuse it, these tender Souls, who hear me, will take Occasion to let themselves loose to some such Mischief. Their Profit then requires, that I freely reprehend these Things at the instant, unless I may discreetly reserve this good Office to a better Opportunity, when I may less prejudice those of whom I speak.

10. Moreover, it is requisite, that it belong to me to speak on this Subject; as when I am of the chief of the Company, and that, if I speak not, it would seem that I approve the Vice; for if I be one of the least, then I must not undertake to censure: But above all it is necessary that I be exactly just in my Discourse, and not say one Word too much. For Example: If I blame the wanton Familiarity of this young Man, and that young Maid, because it is too indiscreet and dangerous: O God, *Philothea*, I must hold the Ballance so even,

even, as not to make the Fault heavier, no not one Grain. If there be but only a weak Appearance, I will say no more; if but a mere Indiscretion, I will give it no worse Name; if neither Indiscretion nor probable Appearance of Evil, but that some malicious Spirit may have from thence taken Occasion to speak ill, I will say so, or nothing at all. My Tongue, while I judge my Neighbour, is in my Mouth like a Razor in the Hand of a Chirurgeon, that would cut between the Sinews and Muscles. The Blow I give must be so just, that I say neither more nor less than the exact Truth. Infine, it must be our principal Care in blaming Vice, to spare, as much as may be, the Person in whom it is.

11. It is true, that of infamous, publick, and notorious Sinners, we may speak freely, so that it be with the Spirit of Charity and Compassion, and not in Arrogancy or Presumption, nor to please ourselves in the Misfortunes of others; which latter is always the Part of a poor and abject Heart. I except always the declared Enemies of God and his Church, for those we must disparage as much as we can; as all Hereticks, Schismaticks, and their Fomenters: It is Charity to cry against the Wolf when he is among the Sheep, yea wherever he is.

12. Every one takes Liberty to censure Princes, and speak ill of whole Nations, according to the Diversity of Affections that Men bear them. *Philothea*, commit not this Fault;

Fault; for besides the Offence to God, it may raise you up a thousand Quarrels.

13. When you hear any Detraction, make the Accusation doubtful, if you can do it justly; if not, excuse the Intention of the Party censured; if that cannot be done, shew Compassion towards his Frailty, divert the Discourse, remembring and putting our Hearers in Mind, that they, who offend not, owe all the Thanks of it to God: Recall the Detracter to himself by some mild Way, and speak some Good of the Party slandered, if you know any.

C H A P. XXX.

Other Advices touching Discourse.

1. **L**ET your Language be courteous, sincere, plain, innocent, and faithful: Take heed of Dissimulation and Deceit; for though it is not always good to tell all sorts of Truth, yet it is never lawful to oppose the Truth. Never accustom yourself to lye wittingly, neither to speak falsely by Way of Excuse, or otherwise, remembering always, that God is the God of Truth. If you tell a Lye unawares, and can correct it at the instant, either by some Explanation or Reparation, fail not to do it: A true Excuse has much more Grace and Force than a Lye.

2. Tho' a Man may sometimes prudently and discreetly disguise and cover a Truth by some Flight of Discourse, yet must not that be used but in Matters of Importance, when the Glory and Service of God manifestly require it:

it : In any other Case, such Craft is dangerous ; for as the holy Scripture saith, *The Holy Ghost dwells not in a dissembling and double Spirit.* No Cunning is so good as plain Dealing : Worldly Wisdom and carnal Craft belong to the Children of this World ; but the Children of God walk uprightly, and their Heart is free from Guile. *He that walketh innocently* (says the Wiseman) *walketh confidently.* Lying, double Dealing, and Dissembling, are always Signs of a weak and poor Spirit. S. *Augustine* had said, in the fourth Book of his *Confessions*, *That his Soul, and that of his Friend, were but one Soul ; and that his Life was tedious to him after the Death of his Friend, because he could not live by halves ; and yet that for the same Cause he was unwilling to die, lest his Friend should die wholly.* These Words afterward seemed to him too artificial and affected, insomuch as he revoked them in his Book of *Retractions*, and called them Folly. Thou seest, dear *Philothea*, how tender this holy Soul was of Affectation in Speech. Surely Fidelity, Plainness, and Sincerity are great Ornaments to a Christian Life : *I have said, I will take heed to my Ways, that I offend not in my Tongue : Set, O Lord, a Watch before my Mouth, and a Door which may shut my Lips,* says *David.* It is an Advice of the Holy King St. *Lewis*, to contradict no Man, unless it were either Sin or great Prejudice to consent to him ; and this is to avoid all Quarrels and Disputes. But when it is necessary to contradict, or be of an Opinion contrary to that of another Man, use great Mildness and
Dexterity,

Dexterity, without forcing his Spirit; for nothing is gain'd by rude Contradiction.

3. To speak little, which is so much recommended by our wise Fore-fathers, is not to be understood, that we must speak few Words, but few unprofitable Words: For in this Matter of Discourse we regard not so much the Quantity, as the Quality; and in my Opinion we ought to flie both Extremes. For to be too reserved and severe, refusing to contribute to the familiar Discourse used in Conversation, argues either Distrust or Disdain; and on the other side, to prate and babble always, and give neither Leisure nor Opportunity to others to speak in their turn, favours of Shallowness and Levity.

4. St. Lewis held it not good to whisper in Company, (especially at Table) lest it should give Occasion to others to suspect that Ill is spoken of them. *He that is at Table (says he) in good Company, and has any Thing merry and pleasant to utter, let him speak, that all the Company may hear him: If it be a Thing of Importance, let him not speak of it at all.*

C H A P. XXXI.

Of Pastimes and Recreations: And first of such as are lawful and laudable.

1. **I**T is necessary sometimes to refresh our Spirit and our Bodies also with some kind of Recreation. S. John the Evangelist (as Cassian says) was one Day found by a Huntsman with a Partridge on his Fist, which he made much of for his Recreation: The Huntsman

Huntsman ask'd him, how he, being a Man of so great Esteem, could take Delight in so poor and trivial a Thing: And *S. John* answer'd; Why dost thou not carry thy Bow always bent? The Huntsman reply'd, if it should be always bent, it would lose its Force, and become useless: Wonder not then (said the Apostle) if I sometimes release the Rigour and Attention of my Spirit, to take a little Recreation, that I may afterwards return with more Vigour to Contemplation. It is doubtless a Vice to be so severe, harsh, and rigorous, as neither to allow ourselves, nor permit to others, any Kind of lawful Recreation.

2. To take the Air, to walk, entertain ourselves with merry and friendly Discourses, to play on the Lute and other Instruments, to sing, to go a hunting, are Recreations so harmless, that to use them well there needs but ordinary Discretion, which gives every thing Order, Place, Season, and Measure.

3. Those Games, in which the Gain serves as a Price and Recompence for the Dexterity and Industry of Body or Mind; as Tennis, Balloon, Pallmall, Running at the Ring, Chess, Tables, are of themselves good and lawful; only Excess is to be avoided, either in the Time employ'd in them, or in the Sum that is play'd for; because if too much Time be spent in them, they are no more Recreation, but Business, and neither Mind nor Body are refresh'd, but on the contrary both are tired and stupify'd. Having play'd five or six Hours at Chess, the Spirit is altogether weary'd and toil'd. To
play

play long at Tennis, is not to recreate the Body, but to ruin it. And if the Sum which is play'd for be too great, the Affections of the Gamesters become inordinate: And besides, it is an unjust Thing to hazard so much upon Abilities and Industries of so little Importance, and so unprofitable as those of Play: But above all, *Philothea*, take heed that you set not your Affection on any of them; for how lawful soever any Recreation be, it is a Vice to set the Heart and Affection on it, to long after it, or to trouble and vex yourself about it: I do not say, *Philothea*, that you must take no Pleasure in your Play, whilst you are at it, for then it would be no Recreation; but I say, you must not set your Affection on it, to desire it, to amuse yourself about it, and to be eager after it,

C H A P. XXXII.

Of prohibited Games.

1. **P**LAYING at Dice, Cards, and such like Games, in which the Gain depends principally on Chance, are not only dangerous Recreations (as Dances are) but simply and naturally evil and reprehensible: Wherefore they are forbidden by all Laws, as well Civil as Ecclesiastical. But you will say, What great Harm is there in them? The Gain is not made in these Games according to Reason, but according to Fortune, which falls often on him, who by Ability or Industry deserves nothing; Reason is then offended in that. But you will say, we have so agreed it. That serves indeed

indeed to shew, that he who wins does no Wrong to the rest; but it warrants neither the Agreement nor the Gain from being unreasonable: For the Gain, which ought to be the Reward of Industry, becomes the Recompence of Fortune, which deserves none at all, since it no way depends upon us: Besides, these Games bear the Name of Recreations, and are made to that End; yet they are not so, but rather tiring Business: For how is it not Business to keep the Spirit bent and wound up to the Height by continual Attention, and vex'd with perpetual Unquietness, Apprehensions, and Solitude? Is there any Attention more irksome and melancholick than that of Gamesters? And therefore at Play we must not speak, nor laugh, nor cough, for fear of giving Offence. In fine, there is no Pleasure at Play but in winning; and is not this Pleasure unjust, since it cannot be had but by the Loss and Displeasure of our Friend? Certainly this Contentment is infamous. For these three Reasons are these Games prohibited.

2. The great King *S. Lewis*, hearing that the Count of *Anjou* his Brother, and Monsieur *Gautier* at *Nemours*, were at Play, arose sick out of his Bed, and went staggering to their Chamber, and taking the Tables, Dice, and Part of the Money, cast them all out at Window into the Sea, and was much moved at them. The holy and chaste *Sarah*, representing her Innocency to God, used this Argument: *Thou knowest, O Lord, that I never conversed with Gamesters.*

C H A P. XXXIII.

Of Dancing, and other Pastimes which are lawful but dangerous.

1. **D**ANCES and Balls in their own Nature are Things indifferent; but as they are ordinarily used, they incline much to Evil, and are consequently full of Danger. They are used by Night, in Darkness and Obscurity; and it is very easy to slide obscure and vicious Accidents into a Subject so capable of Evil. They watch long at their Pastimes, and afterwards lose the Morning, and by consequence the Opportunity of serving God: In a Word, It is always Folly to change Day into Night, Light into Darkness, and good Works into Wantonness. Every one strives who shall carry thither most Vanity; and Vanity is so great a Disposition to depraved Affections, and dangerous and reprehensible Loves, that all those Mischiefs are easily engendered in Dances.

2. I say of Dances, *Philothea*, as Physicians say of *Mushrooms*; the best of them are nothing worth, yet if you will needs eat *Mushrooms*, be sure they be well drest: If on some Occasion, which you cannot well excuse, you must go to a Ball, see that your Dance be well ordered: But how must it be well ordered? With Modesty, Gravity, and honest Intention.

3. Eat but seldom and little of *Mushrooms* (say the Physicians) for be they never so well drest, the Quantity makes them poisonous:
Dance

Dance but little, and very seldom, *Philothea*, for otherwise thou puttest thy self in danger to become affectionate to it.

4. *Mushrooms*, according to *Pliny*, being spongy and porous, easily draw Infection to them, so that being near Serpents and Toads, they receive Venom from them; Masques, Dances, and other Night-meeting, ordinarily attract the Vices and Sins of the Time into one Place, as Quarrels, Envy, Scoffings, and wanton Loves: And as these Exercises open the Pores of the Body, so they also open the Pores of the Heart; by means whereof, if any Serpent taking the Advantage, breathe into the Ear some wanton Word or lascivious Discourse, or if some *Basilisk* glance an unchaste Look or immodest Eye, the Heart thus opened is easily seized on and poisoned. O *Philothea*, these impertinent Recreations are ordinarily dangerous; they distract the Spirit of Devotion, weaken the Forces, make Charity cold, and stir up in the Soul a thousand evil Affections; and therefore they are to be used with great Discretion.

5. But above all, they say, that after *Mushrooms* we must drink Wine: And I say, that after Dancing it is necessary to use good and holy Meditations, to hinder those dangerous Impressions, which the vain Pleasure, taken in Dancing, may have left in our Mind. But what Meditations?

1. That whilst you were at the Masque, many Souls were burning in Hell-fire for Sins committed in Dancing, or by Occasion of it.

2. Many

2. Many religious and devout Persons were at that very Time in the Presence of God, singing his Praises, and contemplating his Beauty: Oh! how much more happily was their Time spent than your's! 3. Whilst you were dancing, many Souls departed out of this World in great Anguish, many thousand Men and Women suffered great Pains in their Beds, in Hospitals, in the Streets, by the Gout, Stone, and burning Fevers: Alas! they had no Rest, and will you have no Compassion of them? And do not you think, that one Day you shall groan, as they did, whilst others shall dance, as you did? 4. Our Blessed Saviour, our Lady, the Angels and Saints beheld your dancing: Ah! how did they pity you, seeing your Heart busy'd in these Trifles, and so attentive to this Trash! 5. Alas! whilst you were there, the Time is pass'd away, and Death is come nearer; see how he mocks you, and calls you to his Dance, in which the Groans of your Friends shall be the Musick, and where you shall make but one Step from Life to Death. This Dance is the true Pastime of mortal Men, since by it we pass in a Moment from Time to Eternity of Joys or Pains. I have set you down these few Considerations; God will suggest better to you, if you fear him.

C H A P. XXXIV.

At what Times we may play and dance.

1. **T**O make Plays and Dances lawful, we must use them for Recreation, not for
M Affect-

Affection; for a short Time, not till we are wearied and tired with them; we must also use them seldom, for otherwise we turn Recreation into Business. But on what Occasions may we use Playing and Dancing? Just Occasions of Dancing and moderate Playing are more frequent; those of unlawful Games more rare; and such Games also are much more blameable and dangerous. But in one Word, dance and play according to the Rules I have prescribed you, when to comply with civil Company you shall find it fit in Wisdom and Discretion. For Compliance, as a Branch of Charity, makes indifferent Things good, and dangerous tolerable, and even takes away the Mischief from those Things that are in some sort evil; and therefore Games of Hazard, which otherwise would be reprehensible, are not so, when we use them in Compliance.

2. I was much pleased to read in the Life of *S. Charles Boromæus*, that he comply'd with the *Suissers* in some Things wherein otherwise he was very severe; and that *S. Ignatius of Loyola*, being invited to Play, refused it not: *S. Elizabeth of Hungary* play'd and danced sometimes, and was present at Meetings of Recreation, without Prejudice to her Devotion, which was so deeply rooted in her Soul, that as the Rocks about the Lake of *Rietta* grow greater by the beating of the Waves, so her Devotion increased among the Poms and Vanities to which her Condition exposed her. Great Fires are made bigger by the Wind; but little ones are soon blown out, if we carry them not covered.

C H A P.

C H A P. XXXV.

That we must be faithful, both in great and small Occasions.

1. **T**HE sacred Spouse in the *Canticles* says, that his Spouse had stolen away his Heart with one of her Eyes, and one of her Hairs. Now among all the exterior Parts of a Man's Body, none is more noble, be it for the Workmanship, or for the Activity, than the Eye, nor none more mean than the Hair. Wherefore the divine Spouse would have us know, that he accepts not only the great Works of devout Persons, but even the least and meanest; and that to serve him according to his liking, we must take great Care to serve him well, and not only in great and high Things, but also in low and abject: We may equally by the one and the other rob him of his Heart by Love.

2. Prepare yourself then, *Philothea*, to suffer many great Afflictions, yea Martyrdom itself, for God's Sake: Resolve to give him all that you esteem most precious, when it shall please him to take it, Father, Mother, Husband, Wife, Brother, Sister, Children, yea even your own Eyes, and your Life; for to all this you ought to prepare your Heart. But as long as his Divine Providence sends you not Afflictions so sensible and heavy, and requires not your Eyes, at least give him your Hair; I mean suffer meekly small Injuries, such little Inconveniencies, and inconsiderable Losses, as daily happen: For by the Means of such little Occasions,

sions, managed with Love and Charity, you shall gain his Heart intirely, and make it your own. These little daily Charities, this Head-ach, this Tooth-ach, this Rheum, this Humour of a Husband or Wife, this Breaking of a Glass, this Contempt, or that Scorn, this Loss of a Pair of Gloves, of a Ring, a Handkerchief, any little Inconvenience in going late to Bed, and rising early to pray, to communicate, the little Shame-facedness we have in doing some Acts of Devotion in Publick, briefly, all these little Sufferings, accepted and embraced for the Love of God, infinitely please his Divine Goodness; who for one Glass of Water has promised a Sea of Felicity to his Servants. And because these Occasions offer themselves every Moment, the well managing of them will be a great Means to heap up spiritual Treasures.

3. When I read in the Life of *S. Catherine of Siena* so many Raptures and Elevations of Spirit, so many wise Sayings, and even Sermons made by her, I doubted not, but that with this fair Eye of Contemplation she had stolen away the Heart of her heavenly Spouse. But I was no less pleased to find her in her Father's Kitchen turning the Spit, mending the Fire, dressing the Meat, kneading the Bread, and doing the meanest Offices of the House, with a Courage full of Love and Charity towards God: And I esteem no less the little and humble Meditations, she made amongst these mean Employments, than the Extasies and Raptures she so often had, which peradventure were given her only in Recompence of this Humility

Humility and Abjection. And her Meditations were such! When she prepared Meat for her Father, she imagined that she prepared it for our Saviour, like *S. Martha*; and that her Mother was in Place of our blessed Lady, and her Brothers instead of the Apostles; in this sort, exciting herself to serve in Spirit all the Court of Heaven, and employing herself with great Delight in such low Service, because she knew it was God's Will. I have brought this Example, *Philothea*, that you may know of what Importance it is rightly to direct all your Actions, be they never so mean, to the Service of his Divine Majesty.

4. Wherefore I earnestly counsel you to imitate that courageous Woman, whom the great King *Solomon* so highly commends: She set her Hand (as he says) to high, generous and important Things; and yet disdain'd not to handle the Distaff and Spindle. Put your Hands to great Things, exercising yourself in Prayer and Meditation, in frequenting the Sacraments, endeavouring to beget the Love of God in Souls, to infuse good Inspirations into Hearts, and in a Word, to do great and excellent good Works, according to your Calling: But withal forget not your Distaff and Spindle, that is, practise these low and humble Virtues, which like Flowers grow at the Foot of the Cross; as serving the Poor, visiting the Sick, Care of your Family, with the Works depending thereupon; and use herein all profitable Diligence, which will keep you from Idleness: And, among all these Things, mingle

such Considerations as I have related above of *S. Catherine.*

5. Great Occasions of serving God present themselves but seldom, but little ones are ordinary: *Now he that shall be faithful in small Matters* (says our Saviour) *shall be set over great Things.* Do all Things then in the Name of God, and they will be well done: Whether you eat, drink, sleep, recreate yourself, or turn the Spit, so you know how to manage your Business well, you will profit much in the Sight of God, doing all these Things in true Conformity to his Will.

C H A P. XXXVI.

That we must keep our Mind just and reasonable.

1. **W**E are not Men but by our Reason; and yet it is a rare Thing to find Men who are truly reasonable; because Self-love ordinarily puts us out of the Way of Reason, leading us insensibly to a thousand Kinds of small yet dangerous Injustices and Partialities; which, like the little Foxes in the *Canticles*, destroy the Vines; for, because they are little, we regard them not, and because they are many, they cease not to annoy us very much.

2. These Things of which I am now about to speak, are they not partial and unreasonable? We accuse our Neighbours in small Matters, and excuse ourselves in great; we would sell very dear, and buy very cheap; we desire that Justice should be executed in another Man's House,

House, but Mercy and Connivance in our own; our Words must be well taken, but we are captious and touchy at those of others; we would have our Neighbour leave us his Goods, taking our Money, but is it not more reasonable that he should keep his Goods, and leave us our Money? We take it ill that he will not accommodate us; but has he not more Reason to be troubled at us for desiring to incommode him?

3. If we affect one Exercise, we despise all others, and quarrel with every thing that pleases not our own Fancy. If there be any of our Inferiors, who has no good Behaviour, or whom we have once taken a Dislike against, do what he will, we take it in ill part, and never cease to vex and perplex him: On the contrary, if any Man please us by a better Behaviour, he can do nothing but we will excuse it. There are virtuous Children, whom their Parents can scarce abide to look upon, because of some bodily Imperfection, and many vicious, that are their Favourites, for some corporal Handsomeness. In all Things we prefer the Rich before the Poor, altho' they be neither of better Condition, nor so virtuous; nay, we prefer them that are best clad. We desire to have our own Dues exactly, but that others should be gentle in demanding theirs: We keep our own Rank very precisely, but would have others humble and complying: We complain easily of our Neighbour, but none must complain of us: What we do for others always seems to us very much, but

what others do for us, seems nothing. In a Word, we are like the Partridges in *Paphlagonia*, which have two Hearts; for we have one Heart mild, favourable, and courteous towards ourselves, and another Heart hard, severe, and rigorous towards our Neighbour. We have too Ballances, one to weigh our own Commodities with all Advantage possible, the other to weigh those of our Neighbours with as much Disadvantage as we can. The Scripture says, *Deceitful Lips have spoken in Heart and Heart*; that is to say, they have two Hearts: And to have two Weights, the one heavy, wherewith to receive in, and the other light, wherewith to deliver out, is abominable in the Sight of God.

4. *Philothea*, be equal and just in your Actions: Set yourself always in your Neighbour's Place, and put him in your's, and so shall you judge aright. Make yourself the Seller in buying, and the Buyer in selling, and you shall be sure to sell and buy justly. All these Injustices are small, because they oblige not to Restitution, in as much as we exceed not the Limits of Rigour, in what is for our Advantage; but they cease not to oblige us to mend them, for they are great Defects in Reason and Charity; and when all is done, they are but mere Fancies of Gain. For a Man loses nothing by living generously, nobly, and freely, with a royal, equal, and liberal Heart. Forget not then, *Philothea*, often to examine if your Heart be such towards your Neighbour, as you would have his towards you, if you were in his Place; for
this

this is the Point of true Reason. *Trajan*, being blamed by his Friends for making the Imperial Majesty too accessible, said, *And ought not I to be such an Emperor towards private Men, as I would desire an Emperor to be towards me, if I were a private Man?*

C H A P. XXXVII.

Of Desires.

1. **E**VERY one knows that we ought to refrain from desiring vicious Things; for the Desire of Evil makes us evil: But I say yet more, *Philothea*, desire not those Things which are dangerous to the Soul, as Dañcing, Gaming, and other such Pastimes; nor Honours and Offices, nor Visions and Extasies, for there is much Danger of Vanity and Deceit in all such Things. Desire not Things which are far off, that is, such as cannot happen in a long Time, as many do, who thereby weary and distract their Hearts unprofitably, and put themselves in Danger of great Disquiet. If a young Man desires earnestly to be provided of some Office before the Time come, to what Purpose I pray serves this? If a married Woman desires to be a Nun, to what Purpose? If I desire to buy my Neighbour's Goods, before he desires to sell them, lose I not my Labour in this Desire? If being sick, I desire to preach, or to say Mass, to visit others that are sick, and to perform the Exercises of those who are in Health, are not these vain Desires, since it is not then in my Power to effect them? And in the mean

time these unprofitable Desires fill up the Place of others which I should have, of being patient, resigned, well mortified, very obedient, meek and mild in Adversities, which is what God would have me practise at that Time: But we commonly long like Women with Child, who desire Cherries in Autumn, and Grapes in the Spring.

2. I can no way approve that Persons engaged in any Employment and Vocation, should desire any other Kind of Life, than that which agrees with their Duty; or busy themselves in Exercises incompatible with their present Condition; for it consumes the Heart, and makes it unable for its necessary Duties. If I desire the Solitude of a *Carthusian*, I lose my Time; for this Desire supplies the Place of that which I ought to have to employ myself well in my present Office: No, neither would I that one should desire better Wit or better Judgment: For these Desires are but vain, and fill the Place of that which every one ought to have, of managing his own, such as it is: Nor would I that one should desire those Means to serve God, which he has not, but that he faithfully employ those which he has. Now this is to be understood of Desires, which distract the Heart; for simple Wishes, if they be not too frequent, do no Harm at all.

3. Desire not Crosses, but in Proportion to the Patience wherewith thou hast supported those which have been already sent thee: For it is an Abuse to desire Martyrdom, and not to have the Courage to bear an Injury. The E-
nemy

nemy often provokes us to an ardent Desire of Things absent, and such as we shall never obtain; thereby to divert us from present Objects, wherein (how mean soever) we might much profit ourselves. We fight with the Monsters of *Africa* in Imagination; and in the mean time, for Want of Attention, we suffer ourselves in effect to be slain by the little Serpents that lie in the Way. Desire not Temptations, for that were Rashness: But employ your Heart to expect them courageously, and to defend yourself from them, when they shall come.

4. Variety of Meats (especially if the Quantity be great) always overcharges the Stomach, and if it be weak, destroys it: Overcharge not your Soul with a Multitude of Thoughts; neither Worldly, for those will ruin you, nor yet Spiritual, for those will perplex you. When the Soul is purged, and finds herself free from Ill-humour, she has an earnest Appetite to Spiritual Things, and, as if she were famished, sets her Desire on a thousand Sorts of Exercises of Piety, of Mortification, of Penance, of Humility, of Charity, and of Prayer. *Philothea*, it is a good Sign to have so good an Appetite: But consider whether you can well digest all that you desire to eat. Chuse then, by Advice of your Ghostly Father, amongst so many Desires, those which may be practised, and put them presently in Execution, and make your uttermost Profit of them; that done, God will send you others, which you shall also practise in their Season, and so not lose your Time in
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unprofitable Desires. I say not that we should lose any good Desire, but that we should produce them in Order; so that those which cannot presently be effected, may be lock'd up in some Corner of our Heart, till their Time come, and in the interim we may practise those which are already ripe and in Season. This I speak not only for spiritual Persons, but also for secular; for without this we cannot live, but in great Solitude and Unquietness.

C H A P. XXXVIII.

Advertisements for married Persons.

1. *M*arriage is a great Sacrament, I say, in Jesus Christ and in his Church: It is honourable to all, in all, and through all; that is, in all its Parts: To all, because even Virgins themselves ought to reverence it with Humility; in all, because it is equally holy in Rich and in Poor; through all, because its Beginning, End, Profits, the Form and Matter, all are holy. It is the Nursery of Christianity, which peoples the Earth with faithful Souls, to accomplish the Number of the Elect in Heaven; so that the Conversation of Marriage is most important to the Commonwealth, as being the Spring and Fountain of all its Rivers.

2, Would to God that his most dear Son was invited to all Marriages, as he was to the Marriage in *Cana*; then the Wine of Blessing and Consolation would never be wanting there. For the Reason why there is but little of that
Wine

Wine at first only, and none afterwards, is because, instead of our Saviour, we invite *Adonis*, and *Venus* instead of our Lady. He that would have his Lambs fair and spotted, as *Jacob's* were, must like him set party-colour'd Rods before the Sheep when they meet to engender; and he that would enjoy a happy Success of his Marriage, should always lay before him the Worth and Sanctity of this Sacrament. But alas! instead of that, we have a thousand Disorders in Pastimes, Feasting, and immodest Discourse: It is no Marvel then, if the Success of the Marriage be answerable. Above all, I exhort married Persons to that mutual Love, which the Holy Ghost commands to such in the Scripture. O you that are married, it is nothing to say, love one another with a natural Love, for Turtles do that; nor with a human Love, for the Heathens have practised that kind of Love: But I say with the Apostle, *You that are married love your Wives, as Jesus Christ loved his Church; and you Wives love your Husbands, as the Church loves her Saviour.* It was God that brought *Eve* to our first Father *Adam*, and gave him her for his Wife; it is also God who, with his invisible Hand, has tied the Knot of the holy Bond of your Marriage, and has given you to one another: Why do you not cherish one another with a Love intirely holy, sacred, and divine?

3. The first Effect of this Love is the inseparable Union of your Hearts. Two Pieces of Fir glued together, if the Glue be good, cleave

cleave so fast one to the other, that you may sooner break the Pieces in any other Place, than where they were join'd. But God joins the Husband to the Wife with his own Blood; for which Cause this Union is so strong, that the Soul should rather separate itself from the Body of the one and the other, than the Husband from the Wife. Now this Union is not chiefly meant of the Body, but of the Heart, the Affections, and Love.

4. The second Effect of this Love ought to be the inviolable Fidelity of the one to the other. Seals were anciently graven upon Rings, which were worn on the Fingers, as the holy Scripture itself testifies. See then the Secret of the Ceremony made in Marriages. The Church by the Hand of the Priest consecrates a Ring, and giving it first to the Man, testifies, that she seals his Heart by this Sacrament, to the end, that neither the Name nor the Love of any other Woman may enter in there, so long as she lives, who has been given to him: Afterward the Husband puts the Ring into his Wife's Hand, that she likewise may understand, that her Heart ought not to harbour Affection to any other Man, so long as he shall live upon Earth, to whom our Saviour there gives her.

5. The third Fruit of Marriage is the lawful Generation and Education of Children. It is great Honour to you that are married, that God, resolving to multiply Souls, which may bless and praise him for ever, makes you co-operate in so worthy a Work by the Production

duction of Bodies, into which he infuses Souls like Drops from Heaven.

6. Conserve then, you Husbands, a tender, constant, and hearty Love towards your Wives; for the Woman was taken from that Side of the Man which was nearest to his Heart, to the end she should be loved by him heartily and tenderly. The Weaknesses and Infirmities of your Wives, corporal or spiritual, ought not to provoke you to any Neglect, but rather to a sweet and affectionate Compassion; since God has created them such, to the end that, depending upon you, you should thereby receive more Honour and Respect, and that you should have them in such sort for your Companions, that nevertheless you should be their Heads and Superiors.

7. And you, O Wives, love the Husbands whom God has given you tenderly and heartily, and with a Love full of Respect and Reverence; for therefore did God create them of a Sex more vigorous and predominant; therefore did he ordain, that the Woman should be depending upon the Man, Bone of his Bone, and Flesh of his Flesh, and that she should be made of a Rib of his, and taken from under his Arm, to shew that she should be under the Hand and Guiding of her Husband. And all holy Scripture strictly recommends to you this Subjection; which notwithstanding the same Scripture renders easy, not only commanding you to apply yourselves to it with Love, but ordaining also your Husbands to exercise it over you with great Charity, Tenderness, and Gentle-

Gentleness : *Husbands* (says S. Peter) *behave yourselves discreetly towards your Wives, as weaker Vessels, bearing them Honour and Respect.*

8. But while I exhort you more and more to increase this mutual Love, which you owe one to another, beware you change it not into Jealousy : For it often happens, that as Worms breed in the ripest and most beautiful Apples, so Jealousy grows in the most ardent and vigorous Love of married People, of which it spoils and corrupts the Substance, breeding by little and little Strifes, Dissentions, and Divorces. Surely Jealousy never comes where Love is mutually founded on true Virtue ; and therefore it is an infallible Mark of a Love somewhat gross and sensual, and which has happened into a Place, where it has met with a weak and inconstant Virtue, subject to Distrust. It is then a kind of Boasting of Friendship to desire to exalt it by Jealousy : For Jealousy may well be a Sign of Greatness and Grossness of Love, but never of the Goodness, Purity, and Perfection of it ; since Perfection of Love presupposes an Assurance of the Virtue of what we love, and Jealousy presupposes the Uncertainty of it.

9. If you desire, O Husbands, that your Wives should be faithful to you, give them a Lesson by your own Example. *With what Face* (says S. Gregory Nazianzen) *can you exact Chastity of your Wives, when you yourselves live unchastely ? How can you require of them that which you give them not ? Will you have them chaste ? behave yourselves chastely ; and (as*
S. Paul

S. Paul says) let every Man know how to possess his own Vessel in Holiness. For if on the contrary you yourselves teach them loose Behaviour, no marvel if you receive Dishonour in their Perdition. But you, O Woman, whose Honour is inseparably join'd with your Honesty and Chastity, be jealous of this your Glory, and suffer no kind of Wantonness to blemish the Whiteness of your Reputation. Fear all kind of Assaults, be they never so little; suffer not any Wantonness near you: Whoever shall praise your Beauty and Behaviour, hold him suspected; for he, that commends the Ware which he cannot buy, is ordinarily tempted to steal it: But if to your Praise any one shall add the Dispraise of your Husband, he offers you heinous Injury; for it is evident, that he not only seeks your Ruin, but accounts you already half lost, since the Bargain is half made with the second Merchant, when one is disgusted with the first.

10. Ladies, as well heretofore as now, wore many Pearls in their Ears, taking Pleasure (says *Pliny*) to hear the Rattling which they make in touching one another. But I, who know that *Isaac*, that great Servant of God, sent precious Ear-rings, as the first Pledge of his Love, to chaste *Rebecca*, judge, that this mystical Ornament signifies, that the first Part which a Husband should take Possession of in his Wife, and which his Wife should loyally keep for him, is her Ears; to the end that no other Language or Noise should enter therein, but only the sweet and pleasant Rattling of chaste and modest Words, which
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are the orient Pearls of the holy Gospel; for we must always remember, that our Souls are poison'd by the Ear, as the Body by the Mouth.

11. Love and Loyalty join'd together beget always Familiarity and Confidence: And therefore the Saints of God have always used many reciprocal Embraces in their Marriage; Embraces truly amorous, yet chaste; tender, yet innocent. So *Isaac* and *Rebecca*, the most chaste married Couple of ancient Time, were seen through a Window to embrace one another; insomuch as, altho' there was no Immodesty, *Abimelech* judged thereby that they could not be other than Man and Wife. The great *S. Lewis*, equally rigorous to his own Flesh, and tender in Love to his Wife, was almost blamed for too much Kindness; tho' indeed he rather deserved Praise, in being able to subdue his warlike and courageous Spirit to the small Duties requisite to the Conservation of conjugal Love: For altho' these little Demonstrations of pure and free Affection bind not the Hearts, yet they bring them near together, and serve for an agreeable Disposition to mutual Conversation.

12. *S. Monica*, being with Child of great *S. Augustine*, often dedicated him to Christian Religion, and to the Service of God's Glory, as he himself witnesses, saying, that *he had already tasted the Salt of God in his Mother's Womb*. This is a great Example for Christian Women to offer up to his Divine Majesty the Fruits of their Womb, even before they come into the World; for God, who accepts the
Offer-

Offerings of an humble and willing Heart, commonly seconds the good Affections of Mothers at that time, witness *Samuel*, *S. Thomas of Aquine*, *S. Andrew of Fiesola*, and divers others. The Mother of *S. Bernard* (a Mother worthy of such a Son) as soon as her Children were born, took them in her Arms, and offer'd them up to Jesus Christ; and from thenceforth loved them with Respect, as Things consecrated and intrusted to her by God, which succeeded so happily to her, that in the end they all seven became most holy. But Children being once come into the World, and beginning to have the Use of Reason, their Parents ought to have an especial Care to imprint the Fear of God in their Hearts. The good Queen *Blanch* perform'd this fervently towards her Son King *Lewis*; for she often said to him, *I had much rather see thee die before mine Eyes, than see thee commit one only mortal Sin*: Which remain'd so engraven in the Soul of this holy Child, that (as he himself said) not one Day of his Life past, wherein he did not remember it, endeavouring, as much as he was able, to practise this divine Doctrine. Races and Generations in our Language are call'd Houses; and the *Hebrews* call'd the Generations of Children, the Building up of a House; for in that Sense it is said, that God built Houses for the Midwives of *Egypt*. Now this is to shew, that to make a good House, is not to fill it with Store of worldly Treasures, but to bring up Children in the Fear of God and Exercise of Virtues, wherein

wherein no Pains nor Travel is to be spared ; for Children are the Crown of the Parents. So *S. Monica* with Fervour and Constancy fought against the evil Inclinations of her Son *S. Augustine* ; that having follow'd him by Sea and Land, she made him more happily the Child of her Tears by the Conversion of his Soul, than he had been of her Blood, by the Generation of his Body.

13. *S. Paul* leaves to Women the Care of their Household, as their Portion : For which Cause many hold this true Opinion, that their Devotion is more profitable to the Family than that of the Husband's, who, being not so frequently among the Servants, cannot by consequence so easily frame them to Virtue ; and therefore *Solomon*, in his Proverbs, makes the Happiness of the whole Household to depend on the Care and Industry of that courageous Woman whom he describes.

14. It is written in *Genesis*, that *Isaac*, seeing his Wife *Rebecca* barren, pray'd to God for her, or, according to the *Hebrew*, pray'd our Lord over-against her, because the one pray'd on the one Side of the Oratory, and the other on the other ; so the Prayer of her Husband made in this manner was heard. The greatest and most fruitful Union between Man and Wife is that which is made in holy Devotion, to which they should draw on one another by Emulation. There are Fruits (as the Quince) which because of their Sharpness are not pleasing, except they be preserved with Sugar ; others because of their Tenderness cannot

cannot likewise be long kept, unless they likewise be preserved, as Cherries and Apricocks ; so Women should wish that their Husbands were preserved with the Sugar of Devotion, for a Man without Devotion is a Creature most severe, harsh, and rugged : And Husbands ought also to wish, that their Wives were devout, because without Devotion a Woman is very frail, and subject to fade and fall in Virtue. *S. Paul* says, *that the unbelieving Man is sanctified by the believing Woman, and the unbelieving Woman by the believing Man ;* because, in this strait Bond of Marriage, the one may easily draw the other to Virtue : But what a Blessing is it, when the faithful Man and Wife do sanctify one another in the true Fear of God ?

15. To conclude : The mutual supporting of one another ought to be so great, that they should never be both at once angry, that there should be no Strife nor Dissention between them. *Bees* cannot rest in a Place where Echoes of Redoublings or Voices are heard ; nor can the Holy Ghost certainly remain in a House where are Strifes, Debates, Contentions, and Unquietness. *S. Gregory Nazianzen* witnesses, that in his time married Persons made a Feast on the anniversary Day of their Marriage : Truly, I could wish that this Custom was introduced, so that it were not with Preparations of worldly and sensual Recreations ; but that the Husband and Wife, confessing and communicating that Day, should recommend to God with more than ordinary Fer-

Fervour the Progress of their Marriage; renewing their good Purposes to sanctify it more and more by mutual Love and Loyalty, and recovering Strength in our Saviour to support the Burthen of their Vocation.

CHAP. XXXIX.

Of the Honesty and Chastity of the Marriage-Bed.

1. **T**HE Marriage-Bed ought to be immaculate, as the Apostle says, that is to say, exempt from Immodesty and profane Uncleaness: So was Marriage first instituted in the earthly Paradise, where, until that Time, there had never been any Disorder of Concupiscence or unclean Things. There is some Resemblance between the Pleasures of Lust, and those of Eating, for both of them have relation to the Flesh, tho' the first for their brutal Violence are call'd simply carnal. I will then explicate that which I cannot say of the one, by that which I may say of the other.

2. Eating is ordain'd to nourish us: As then Eating merely to nourish is absolutely good, holy, and commanded; so that which is requisite in Marriage for the Generation of Children, and Multiplication of People, is good, and most holy, for it is the principal End of Marriage.

3. To eat, not for Nourishment of Life, but to preserve that Conversation and Compliance which we owe one to another, is a Thing very just and honest: So the mutual
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and lawful Satisfaction of the Parties join'd in holy Marriage, is call'd by *S. Paul* a Debt, and so great a Debt, that he permits neither Party to exempt themselves from it, without the free and voluntary Consent of the other, no, not for the Exercises of Devotion; (which made me say what I said concerning this in the Chapter of holy Communion) how much less then may either Party exempt themselves from this Debt for capricious Pretences of Virtue, for Anger or Disdain.

4. As they that eat for the Duty of mutual Conversation, ought to eat freely, and not as it were by Force, and endeavour to shew an Appetite to their Meat; so the Marriage Debt should always be paid faithfully, freely, and as it were in Hope of Procreation, altho' for some Respect there may be no Ground of such Hope.

5. To eat, not for the two former Reasons, but merely to content the Appetite, is tolerable, but not commendable; for the mere Pleasure of the sensual Appetite cannot be a sufficient Object to make an Action commendable; it is well if it be tolerable. To eat not only with a simple Appetite, but also with Excess and Disorder, is more or less blameable, according as the Excess is great or little.

6. Now the Excess in Eating consists not in the Quantity only, but also in the Manner of Eating. It is strange (dear *Philothea*) that Honey so wholesome, and so proper a Food to Bees, should nevertheless be so hurtful to them, that sometimes it makes them sick, as when
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in the Spring they eat too much of it, for then it gives them the Flux, and sometimes kills them without Remedy, as when they are overcharged with it about their Head and Wings. Certainly nuptial Commerce, which is so holy, just, commendable, and profitable to the Commonwealth, is notwithstanding in some Cases dangerous ; for sometimes it infects the Soul with venial Sin, as in Case of mere and simple Excess, and sometimes it kills the Soul by mortal Sin, as when the Order appointed for Procreation of Children is violated and perverted ; in which Case as one swerves more or less from the Order, so are the Sins more or less heinous, but always mortal : For Procreation of Children being the principal End of Marriage, one may never lawfully depart from the Order which that End requires, tho' for some Accident it cannot at that time be effected ; as when Barrenness, or former being with Child, do hinder the Generation ; for in these Occurrences corporal Commerce does not cease to be holy and just, so that the Rules of Generation be kept, no Accident whatsoever being able to prejudice the Law which the principal End of Marriage has imposed. The infamous and execrable Act committed by *Onan* in his Marriage, was detestable before God, as the holy Text of the 38th Chapter of *Genesis* testifies. And altho' certain Hereticks of our Days, a hundred times more blameable than the ancient *Cynicks*, (of whom *S. Jerome* speaks upon the Epistle to the *Ephesians*) affirm, that it was the perverse Intention of that wicked Man,

Man which displeased God; yet the Scripture says otherwise, and assures us in particular, that the Thing itself which he did, was abominable in the Sight of God.

7. It is a true Mark of a sordid, abject, and infamous Spirit, to think of Meat and Feeding before the Time of Eating; much more when afterwards one meditates on the Pleasure he took in Eating, entertaining himself therein by Words and Thoughts, and wallowing his Mind in the Remembrance of the sensual Delight he received in swallowing those Morsels; as they do, who before Dinner have their Mind on the Spit, and afterwards in their Dishes; Men worthy to be the Scullions of a Kitchen, *who make a God of their Belly*, as S. Paul says. Persons of Honour never think of the Table, but in sitting down, and after Dinner wash their Hands and Mouth, to lose both Taste and Smell of what they have eaten. The *Elephant* is but a great Beast, yet the most worthy of all the rest, and of the greatest Sense. I will tell you an Argument of his Goodness: He never changes his Female, and loves her tenderly which he hath chosen, with whom notwithstanding he couples not, but from three Years to three Years, and that only for five Days, and so secretly, that he is never seen in the Act; but the sixth Day he shews himself again, and then the first Thing he does, is to go directly to some River, where he washes all his Body entirely, not willing to return to his Companions till he be purified. Are not these good

and seemly Qualities in such a Beast? by which he invites married Persons not to retain their Affections engaged in those sensual Pleasures, which according to their Vocation they have exercised; but when they are past, to wash their Heart and Affection from them, and purge themselves as soon as they may, that afterwards with all Freedom of Mind they may practise other Actions more pure and elevated. In this Advice consists the perfect Practice of that excellent Doctrine of *S. Paul* to the *Corinthians*: *The Time is short* (saith he) *it remains that they who have Wives, be as if they had them not.* For according to *S. Gregory*, he has a Wife as having none, who, in taking corporal Pleasure with her, is not for that diverted from spiritual Exercises. Now what is said of the Husband is understood mutually of the Wife: *Let those that use the World* (says the same Apostle) *be as tho' they used it not.* Let every one then use this World according to his Calling, but in such sort, that engaging not his Affection therein, he may be as free and ready to serve God, as if he used it not at all. It is the great Misfortune of Man (says *S. Augustine*) to desire to enjoy those Things which he should only use, and only use those Things which he should enjoy: We should enjoy spiritual Things, and only use corporal Things; of which, when the Use is turned into Enjoying, our reasonable Soul is also converted into a brutish and bestial Soul. I think I have said all I would say,
and

and made myself understood without saying that which I would not say.

C H A P. XL.

Instructions for Widows.

Saint Paul instructs all Prelates in the Person of his *Timothy*, saying ; *Honour those Widows which are Widows indeed.* To be a Widow indeed these Things are required :

1. That she be not only a Widow in Body, but in Heart also ; that is, that she be resolved with an inviolable Resolution to keep herself in the Estate of chaste Widowhood : For those who are Widows only until another Opportunity of Marriage present itself, are not separated from Men, but only in respect of bodily Pleasure ; for they are already joined to them according to the Desire of their Heart. But if the true Widow, to confirm herself in the State of Widowhood, shall offer to God her Body and her Chastity by Vow, she shall add a great Ornament to her Widowhood, and make her Resolution secure : For seeing that, after her Vow, it is not in her Power to leave her Chastity without forsaking Heaven, she will be so jealous of her Design, that she will not suffer so much as the least Thought of Marriage to stay in her Heart one only Moment ; so that this sacred Vow will put a strong Separation between her Soul and all Manner of Projects contrary to her Resolution. *S. Augustine* counsels this Vow very earnestly to a Christian Widow ; and the ancient and learn-

ed *Origen* goes much farther, for he exhorts married Women to vow and dedicate themselves to a chaste Widowhood, in case their Husbands die before them; to the end that, among the sensual Pleasures which they may have in their Marriage, they may also enjoy the Merit of chaste Widowhood by means of this anticipated Promise. The Vow makes the Works done in Performance of it more acceptable to God, increases Courage to put them in Execution, and gives to God not only the good Works, which are the Fruits of our good Will, but dedicates likewise to him the Will itself, as the Tree of all our Actions. By simple Chastity we lend our Body to God, retaining notwithstanding a Liberty to subject it when we will to sensual Pleasure; but by the Vow of Chastity, we make him an absolute and irrevocable Gift of our Body, without reserving to ourselves any Power of Revocation, thereby happily rendering ourselves Slaves to him, whose Bondage is better than all Command. As I now infinitely approve the Advice of those two great Persons, so I could wish that those Souls, which are so happy as to follow it, would do it prudently, holily and firmly, having well examined their Strength, invoked heavenly Inspiration, and taken the Counsel of some wise and devout Director; for so all will be done profitably.

2. It is moreover necessary that this Renouncing of second Marriage be made to no other End than for the more pure and entire Dedication of the Affections to God, and joining

ing the Heart firmly to that of his Divine Majesty : For if the Desire to leave her Children rich, or any other worldly Respect retain the Widow in her Widow-hood, she may perhaps be commended for it, but not before God ; since in his Sight nothing can truly merit Praise, but what is done for the Love of him. It is farther necessary that a Widow, to be truly a Widow, be separated and voluntarily deprived of all profane Pleasures : *For the Widow that liveth deliciously, (says St. Paul) is dead while she liveth.* She that would be a Widow, and yet delights to be woo'd and courted, to be at Balls and Feastings, to be perfumed, neatly dress'd and trim'd, is a Widow alive in Body, but dead in Soul. What imports it whether the Sign of the House of *Adonis*, or profane Love, be made with white Feathers, in Fashion of a Plume, or with black Cypress, spread like a Net round about the Face ? Yea, often the Black is put with Advantage of Vanity over the White to serve for a Foil : For the Widow, having made Trial of that Fashion wherewith Women can most please Men, casts the more dangerous Baits in their Fancies. The Widow then which lives in these fond Delights, is dead being alive, and speaking properly is nothing but an Idol of Widowhood.

3. *The Time of pruning is come, the Voice of the Turtle hath been heard in our Land, says the Canticle.* All that will live devoutly, must prune and shave away all worldly Superfluities. But this is principally necessary to a true Widow, who, like a chaste Turtle, comes fresh

from bewailing and lamenting the Loss of her Husband. When *Noemi* return'd from *Moab* to *Bethlehem*, the Women of the Town, who had known her when she was first married, said one to another, Is not this *Noemi*? But she answered, Call me not *Noemi*, I pray you (for *Noemi* signifies comely and well-favoured) but call me *Mara*, for our Lord has fill'd my Soul with Bitterness; which she said because her Husband was dead. Even so the devout Widow will never be call'd or esteem'd either fair or comely, contenting herself to be such as God will have her to be, that is to say, humble and lowly in his Eyes.

4. Lamps with sweet Oil cast a fragrant Smell when they are put out: So Widows, whose Love has been pure in their Marriage, send forth a sweet Perfume of Virtue and Chastity, when their Light (that is, their Husbands) is extinguished by Death. To love the Husband being alive, is an ordinary Thing amongst Women; but to love him so well, as after his Death to hear of no other, is a Love which appertains only to true Widows. To hope in God, whilst the Husband serves for a Support, is not so rare; but to hope in God, when one is destitute of this Support, is very commendable. Wherefore it is easy to know, in Widowhood, the Perfection of Virtue which a Woman had in Marriage.

5. The Widow that has Children, which have need of her Care and Conduct, principally in Matters concerning their Souls, and settling their Course of Life, neither can nor ought
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in any wise to abandon them ; for the Apostle St. Paul says clearly, that they are obliged to take that Care of their Children, which their Parents had before of them, and that if any have not care of those which belong to them, and principally of their own Family, they are worse than Infidels. But if Children be in a State to need no more her guiding, then should she gather together all her Affections and Thoughts, to employ them purely and intirely to advance her in the Love of God.

6. If some absolute Necessity oblige not the Conscience of the true Widow to outward Troubles, as Suits in Law ; I counsel her to avoid them altogether, and to use that Order in managing her Affairs, which is most quiet and peaceable, altho' it seems not so profitable : For the Fruits of Troubles must be very great, to countervail the Blessing of a Holy Tranquillity ; besides, Wrangling, Pleas, and Process distract the Heart, and often open a Gate to the Enemies of Chastity, while to please them, whose Favour they seek, they are forced to use such Behaviour, as is neither suitable to Devotion, nor pleasing to God.

7. Let Prayer be the Widow's continual Exercise ; for seeing she ought now to have no other Love but to God, she must have almost no Discourse but for God. And as the Iron, which by the Presence of the Diamond is hinder'd from following the Load-stone, leaps after it so soon as the Diamond is removed : So the Heart of the chaste Widow, which could not well give itself intirely to God, nor follow the

Invitation of his divine Love, during the Life of her Husband, ought immediately after his Death to run with Fervour to the sweet Odour of those heavenly Perfumes, saying in Imitation of the sacred Spouse; O Lord, now that I am all mine own, receive me for all thine; *Draw me after thee, and I will run to the Perfume of thy Ointments.*

8. The Virtues proper to a holy Widow are perfect Modesty, renouncing of all Honours and Precedency in Meetings, Titles, and all Sorts of Vanities; serving the Poor and the Sick, comforting the Afflicted, instructing young Maids in Devotion, and making themselves a perfect Pattern of all Virtues to young Women; Cleanliness and Plainness must be the two Ornaments of their Apparel; Humility and Charity the two Ornaments of their Actions; Sincerity and Mildness the two Ornaments of their Eyes; and *Christ Jesus* crucified the only Love of their Hearts. Infine, the true Widow is in the Church a little Violet of *March*, which sends forth an incomparable Sweetness by the Fragrancy of her Devotion, and keeps herself always hidden under the broad Leaves of her Humility, and by her modest Colours testifies her Mortification: She grows in green and uncultivated Places, and desires not to be importuned with the Conversation of worldly Persons, the better to preserve the Freshness of her Heart against all the Hearts, which the Desire of Riches, of Honour, or of fond Loves might bring thither. *She shall be blessed* (says the holy Apostle) *if she persevere in this sort.*

9. I could say many other Things upon this Subject; but I shall have said all in advising the Widow, who is tender of the Honour of her Condition, to read attentive the excellent Epistles which the great S. *Jerome* wrote to *Furia*, *Salvia*, and all those other Ladies, which were so happy as to be the ghostly Children of so great a Father: For nothing can be added to that which he says, but only this Admonition; That a true Widow ought never to blame nor censure those, who pass to the second, yea to the third and fourth Marriages; for in some Cases God so disposes of them for his greater Glory: And that this Doctrine of our Predecessors be ever before her Eyes; that neither Widowhood nor Virginity have any other Place in Heaven, than what is assign'd them by Humility.

C H A P. XLI.

A Word to Virgins.

O Virgins, if you pretend to temporal Marriage, keep your first Love inviolably for your first Husband. In my Judgment it is a great Deceit to present, instead of an entire and sincere Heart, a Heart overworn, rack'd, and tired out with Love. But if your better Fortunes call you to a pure and chaste spiritual Marriage, and that you desire to dedicate for ever your Virginity to God, keep your Love the most tenderly you can, for this heavenly Spouse, who, being Purity itself, loves nothing so much as Purity, and to whom are due the

First Fruits of all Things, but principally of our Love. S. *Jerome's* Epistles will furnish you with all Advices necessary for you. And since your Condition obliges you to Obedience, chuse you a Guide, under whose Direction you may with more Holiness dedicate your Heart and Body to his Divine Majesty.



THE
FOURTH PART
OF THE
INTRODUCTION,
CONTAINING

Necessary INSTRUCTIONS against the most
ordinary TEMPTATIONS.

CHAP. I.

*That we must not regard the Discourse of the
Children of the World.*

1. **A**S soon as the Children of this World shall perceive you desire to embrace a Spiritual Life, they will discharge against you a thousand Arrows of idle Tales and Detractions. The most Malicious will brand your Change with Hypocrisy, Dissimulation, and Superstition: They will tell you, that because the World looks ill upon you, and is not your Friend, you presently run to God. Your Friends will strain themselves to make you a World of Remonstrances, very wise and charitable as they imagine. They will tell you, you will fall into some melancholy Humour; you will lose your Credit in the World, and render

render yourself infociable; you will grow old before your Time; your domestical Affairs will suffer thereby; you must live in the World, as one in the World; Salvation may be obtain'd without so many Mysteries; and a thousand such like Impertinencies.

2. *Philothea*, all this is but vain and foolish prattling. These People regard neither your Health nor Business. *If you were of the World* (says our blessed Saviour) *the World would love that which were his: But because you are not of the World, therefore the World hateth you.* We have seen Gentlemen and Ladies pass a whole Night, nay many Nights together at Cards and Chess, (and is there any Attention more dull and melancholy than that) and yet Worldlings say not a Word, Friends never trouble themselves at that; but for one Hour's Meditation, or rising in the Morning a little earlier than ordinary, to prepare ourselves to Communion, every one runs to the Physician to cure us of hypochondriac Humours and the Jaundice: We may spend thirty Nights in Dancing, and none complains of it; but for Watching one *Christmas* Night, every one coughs, and cries out of his Belly the next Morning. Who sees not that the World is an unjust Judge, favourable and partial to its own Children, sharp and rigorous to the Children of God?

3. We can never be upon good Terms with the World, but in casting ourselves away with it; it is impossible for us to content it, it is too fantastical. *John came neither eating nor drinking* (says our Saviour) *and ye say the Devil is in him:*

him: *The Son of Man came eating and drinking, and ye say, behold a Glutton, and a Drinker of Wine.* It is most true, *Philothea*, if we comply with the World, and give ourselves Liberty to laugh, to dance, and to play with it, it will be scandalized; if we do not so, it will accuse us of Hypocrisy or Melancholy: If we make ourselves brave, the World will interpret it to some ill End; if we are carelessly clad, it will account us mean and abject Spirits: Our Mirth will be call'd Dissolution; our Mortification Sullenness: And looking upon us with a malicious Eye, we can never be acceptable to it. It aggravates our Imperfections, publishing them for Sins; our venial Sins it makes mortal, and those of Frailty it raises to Sins of Malice. Where Charity is benign, (as *S. Paul* says) the World is malicious; where Charity judges ill of none, the World on the contrary judges ill of all; and not being able to accuse our Actions, it accuses our Intentions. So that have the Sheep Horns or no, be they white or black, the Wolf will not spare to devour them, if he can.

4. Do what we can, the World will still oppose us: If we be long at Confession, it will wonder how we can have so much to say; if we stay but a while, it will say, we have not confess'd all; it will observe all our Motions, and for one only little Word of Choler it will protest that we are insupportable: The Care of our Affairs will seem to it Covetousness, and our Meekness Silliness. But as for the Children of the World, their Choler is Generosity, their
Avarice

Avarice is good Husbandry, their Familiarities honourable Entertainments: The Spiders always destroy the Work of the Bees.

5. Let us let alone this blind World, *Philothea*, let it cry as long as it will, like an Owl to disquiet the Birds of the Day: Let us be firm in our Designs, constant in our Resolutions; our Perseverance will demonstrate whether it be in good earnest, that we have sacrificed ourselves to God, and reduced ourselves to a devout Life. Comets and Planets are almost of an equal Brightness in Appearance; but Comets soon vanish away, being but flying Fires, whereas Planets have a lasting Clearness: So Hypocrisy and true Virtue have great Resemblance in Shew, but one is easily known from the other; because Hypocrisy lasts not long, vanishing like Smoke, but true Virtue is always firm and constant.

6. It is no small Help towards the securing of our Devotion, to suffer Reproaches and Calumny in the Beginning of it; for by that Means we avoid the Danger of Pride and Vain-glory, which are like the Midwives of *Egypt*, appointed by the infernal *Pharaoh*, to kill the Male Children of the *Israelites*, the very Day of their Birth. We are crucified to the World, let the World be crucified to us; it accounts us Fools, let us esteem it mad.

C H A P. II.

That we must always have a good Courage.

1. **L**IGHT, tho' it be most beautiful and delectable to our Eyes, dazzles them, notwithstanding, after they have been long in Darknes. Before we are grown familiar with the Inhabitants of any Country, let them be never so courteous and friendly, yet we find ourselves somewhat strange amongst them. It may be, *Philothea*, that upon this Change of Life, divers Conflicts will arise in your Heart, and that this great and general Farewell, which you have given to the Follies and Vanities of the World, will cause in you some Sadness and Discouragement. If that happen, have a little Patience, I pray : For it will come to nothing, it is but a little Strangeness, which Novelty brings thee ; let that pass over, and you shall receive a Million of Consolations.

2. It will trouble you at first (it may be) to forsake that Glory, which Fools and Flatterers gave you in your Vanities ; but would you lose that Eternity of true Glory, which God will give you ? The vain Trifles and Pastimes, in which you employed your former Years, will present themselves again to your Heart to entice it, and to cause it to return to them ; but can you renounce this blessed Eternity for such deceitful Trash ? Believe me, if you persevere, you will quickly find such cordial Sweetness, so pleasant and delicious, that you will confess, that the World has nothing but Gall in comparison

parison of this Honey, and that one Day of Devotion is better worth than a thousand Years of a worldly Life.

3. But you see, that the Mountain of Christian Perfection is exceeding high: O my God (say you) how shall I be able to climb it up? Courage, *Philothea*. When the little young *Bees* begin to take Shape, we call them Nymphs, and they cannot fly to the sweet Flowers, nor to the Hills and neighbouring Mountains, to gather Honey: But by little and little, feeding on the Honey, which the old ones prepare for them, these little young ones get Wings and strengthen themselves, so that afterwards they fly to gain their Living all over the Country. It is true, we are now but little *Bees* in Devotion, and not able to fly up so high as we desire, which is even to the Height of Christian Perfection; but yet we begin to take Shape by our Desires and Resolutions, and our Wings begin to grow: We must then hope, that we shall be one Day spiritual *Bees*, and able to fly; in the mean time let us live upon the Honey of so many good Instructions as ancient devout Persons have left us, and pray God to give us Wings like a *Dove*, that we may not only fly, during the Time of this present Life, but also rest in the Eternity of that to come.

C H A P. III.

Of the Nature of Temptations, and the Difference between feeling them and consenting to them.

1. **FIGURE** to yourself, *Philothea*, a young Princess extremely beloved of her Husband, and that some wicked Man (to seduce her, and defile her Marriage-bed) sends her some infamous Messenger of Love, to treat with her about his mischievous Design: *First*, This Messenger proposes to the Princess the Intent of his Master: *Secondly*, The Princess approves or disapproves the Proposition and Message: *Thirdly*, She either consents or refuses. So the World, the Flesh, and the Devil, seeing a Soul espoused to the Son of God, send their Temptations and Suggestions, by which, 1. Sin is propounded to her: 2. She is either pleased or displeased with the Motion: 3. She either consents or refuses; which are, in Sum, the three Steps to descend to Wickedness; Temptation, Delectation, and Consent. And though these three Actions are not so manifestly discern'd in other Kinds of Sins, yet are they palpably seen in all great and enormous Sins.

2. Tho' the Temptation of any Sin whatsoever should last all our Life, it could not make us incur the Displeasure of the Divine Majesty, so that it delight us not, and that we give no Consent to it: The Reason is, because in Temptation we are not active but
passive,

passive, and since we take no Pleasure in it, we can have no Guilt of it. St. *Paul* suffered a long Time the Temptations of the Flesh, and yet was so far from being displeasing to God for it, that on the contrary, God was glorify'd by it. The blessed St. *Angela de Fulgino* felt such vehement Temptations of the Flesh, that she moves to Compassion when she relates them. Great likewise were the Temptations which St. *Francis* and St. *Bennet* suffer'd, when the one cast himself naked into the Thorns, and the other into the Snow, to mitigate them; yet they lost nothing of God's Grace for all that, but augmented it.

3. You must then be very courageous, *Philothea*, amidst Temptations, and never yield yourself vanquished so long as they displease you. Observe well the Difference between feeling and consenting to Temptation; which is, that we may feel them, tho' they displease us; but we can never consent to them, unless they please us, since Pleasure ordinarily serves as a Step to consent. Let then the Enemies of our Salvation present to us as many Baits as they will, let them wait always at the Door of our Heart to get in, let them make us as many Provocations as they list; but as long as we have a Resolution to take no Pleasure in all that, it is not possible that we can offend God, no more than the Prince, Husband to the Princess, which I have represented, can be displeased with her for the Message sent to her, if she have taken no Pleasure in it. Yet there is this Difference between the Soul and this Princess

Princess in this Particular, that the Princess, having heard the unchaste Proposition, may, if she please, drive away the Messenger, and hear him no more : But it is not always in the Power of the Soul, not to feel Temptation, tho' it be always in her Power not to consent to it : For which Cause, although the Temptation should last and persevere a long time, yet can it not annoy us, so long as it displeases us.

4. But as for the Delectation which may follow Temptation, forasmuch as there are two Parts of our Soul, the one Inferior, the other Superior ; and the Inferior follows not always the Superior, but acts by itself, it happens oftentimes, that the inferior Part takes delight in the Temptation without the Consent, nay against the Will of the Superior. This is the Dispute and the War which the Apostle *S. Paul* describes, when he says that his Flesh rebell'd against his Spirit, that there is a Law of the Members and a Law of the Spirit, and such other Things.

5. Have you ever seen, *Philothea*, a great Fire-coal cover'd with Ashes ? Whoever comes ten or twelve Hours after, to seek Fire, finds none but a little in the midst of the Hearth, and that very hard to be found, yet there it was, since there it is found ; and with it all the other Coals, already dead, are kindled. It is just so with Charity, which is our Spiritual Life, amongst great and violent Temptations : For Temptation, casting her Delectation into the inferior Part, covers all the Soul (as it seems) with Ashes, and reduces the Love of God into
a narrow

a narrow Room, for it appears not any where, but in the Midst of the Heart, in the Centre of the Spirit, and yet it seems not to be there, and we have much ado to find it; but there it is, since howsoever all may be in Disorder in our Soul and in our Body, yet we retain a Resolution never to consent to Sin nor Temptation; and the Delectation, which pleases the outward Man, displeases the inward, so that tho' it encompass our Will, yet it is not within it: By which we see, that such Delectation is contrary to the Will, and being so, can be no Sin.

C H A P. IV.

Two good Examples on this Subject.

I. **I**T so nearly concerns you to understand this well, that I will spare no Labour to explicate it more at large. The young Man (of whom S. *Jerome* speaks) who, being laid most delicately in Silk on a soft Bed, was provoked by all sorts of unclean Touches and Instigations of a lascivious Woman, who was laid with him expressly to stagger his Constancy, must he not needs have felt strange Motions of the Flesh? Must not his Senses have been seiz'd with Delectation, and his Imagination extremely possess'd with the Presence of those voluptuous Objects? Yes doubtless: And yet amongst so many Troubles, in the midst of such a terrible Storm of Temptations, and so many Lusts which encompassed him, he sufficiently testified, that his Heart was not overcome, and that his

Will

Will gave no Consent ; for his Spirit, perceiving so general a Rebellion against it, and he, having no Part of his Body at Command but his Tongue, bit it off with his Teeth, and spit it in the Face of that filthy Woman, who tormented his Soul more cruelly by her Lust, than all the Executioners could ever have done by the greatest Torments ; for the Tyrant, despairing to vanquish him by Pains, thought to overcome him by these Pleasures.

2. The History of the Combat of *Catherine of Siena*, on such an Occasion, is very admirable : The Substance of it follows. The Devil had a Permission from God to assault the Chastity of this Holy Virgin with the greatest Fury he could, with this Exception, that he should not touch her. He presented then all Kind of unchaste Suggestions to her Heart : And to move her the more, coming with his Companions in Form of Men and Women, he committed a thousand Kinds of Immodesties and Uncleanesses in her Sight, adding most obscene Words and Invitations. And altho' all these Things were exterior, nevertheless by Means of the Senses they pierced deep into the Heart of the Virgin, which (as herself confess'd) was even brim full of them ; so that nothing remained free, but only the mere superior Will, which was not shaken with this Tempest of Uncleaness and carnal Delectation. And this lasted very long, till one Day our Saviour appearing to her, she said to him, Where were you, my sweet Saviour, when my Heart was so full of so great Darkness and Uncleaness ?
And

And he answered, I was within thy Heart, my Daughter: And how (reply'd she) could you dwell in my Heart, where there was so much Impurity? Can you dwell then in such unclean Places? And our Saviour said; tell me, did these Thoughts of thy Heart bring thee Pleasure or Sadness, Bitterness or Delight? Most extreme Bitterness and Sorrow, said she: And our Saviour reply'd, who was it then that put this exceeding Bitterness and Sorrow into thy Heart, but I, that lay there hidden in the midst of thy Soul? Believe me, Daughter, had I not been there present, these Thoughts, which surrounded thy Will, and could not prevail, had doubtless overcome it, and entered in, and had been received by the free Will, and so had brought Death to thy Soul. But because I was within, I armed thy Heart with this Bitterness and this Resistance; by which it opposed the Temptation as much as it could, and not being able to perform what it desired, conceived a vehement Displeasure and deadly Hatred against Temptation, and against itself: And so these Troubles were a great Merit and Advantage to thee, and an exceeding Increase of thy Virtue and Courage.

3. Do you see, *Philothea*, how this Fire was cover'd with Ashes? And that Temptation and Delight were even enter'd into the Heart, and had encompass'd the Will, which, only assisted by her Saviour, made Resistance by Griefs, by Displeasures, and Detestations of the Evil suggested to her, constantly refusing her Consent to the Sin which besieged her?
Oh!

Oh! what Distress is it to a Soul that loves God, not so much as to know whether he be in her or no; or whether the Divine Love, for which she fights, be altogether extinguish'd in her or no! But this is the sweetest Flower of the Perfection of Heavenly Love, to make the Lover suffer and fight for Love, not knowing whether he have that Love, for which and by which he fights.

C H A P. V.

An Encouragement to a Soul in Temptation.

1. **T**Hese Assaults and strong Temptations, *Philothea*, are never permitted by God, but against those Souls which he means to elevate to his pure and excellent Love: Yet it follows not, after all, that they shall be sure to attain it; for it often happens, that those which have been constant in violent Assaults, afterward not corresponding faithfully with the Grace of God, are overcome with very small Temptations. This I say, to the end that, if you chance at any time to be afflicted with so great Temptations, you may know, that God favours you with an extraordinary Grace, by which he declares, that he will exalt you in his Sight; and that nevertheless you may be always humble and timorous, not assuring yourself to be able to overcome small Temptations after you have prevail'd against great ones, saving only by a continual Fidelity towards his Majesty.

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2. What Temptations soever then shall happen to you, and what Delectation soever follows upon them, so long as your Will shall refuse her Consent, both to the Temptation and to the Delectation, trouble not yourself by any means, for God is not offended with you. When a Man is in a Trance, so that there appears no Sign of Life in him, they usually lay their Hands on his Heart, and by the least Motion they feel there, they judge him alive, and that by means of some precious Water or Restorative he may return to his Strength and Sense: So it happens sometimes, that by the Violence of Temptation our Soul seems to be fallen into an utter Decay of all her Forces, that being as in a Trance, she has no more Spiritual Life or Motion; but if we will know in what State she is, let us lay our Hand on our Heart, let us consider whether the Heart and Will do yet retain their Spiritual Motion, that is, if they do their Duty in refusing to consent and comply with the Temptation and Delectation; for so long as this Motion of Refusal is in our Heart, we may be assured that Charity, the Life of our Soul, remains yet in us, and that Jesus Christ our Saviour is there present, tho' hidden and secretly; so that by Virtue of continual Prayer, of the Sacraments, and of Confidence in God, we shall recover our Forces, and live a secure and delectable Life.

C H A P. VI.

How Temptation and Delectation may be Sin.

1. **T**HE Princess, of whom we have spoken, could not hinder the dishonest Suit made to her, because (as we have presupposed) it happened to her against her Will: But if, on the contrary, she had by any Inticements given Encouragement to such a Motion, in shewing a Willingness to correspond with him that courted her; doubtless she would have been guilty of the Motion itself; and tho' she might dissemble it, she would nevertheless deserve Blame and Punishment. So happens it sometimes, that Temptation alone brings us into Sin, because we are the Cause of it. For example; I know, that in Playing I fall easily into Fury and Blasphemy, and that Gaming serves me as a Temptation to those Sins; I sin therefore as often as I play, and am guilty of the Temptation which shall happen to me in Play. Again, if I know certainly, that any one's Conversation brings me into Temptation and Danger, and yet I go willingly into it, I am doubtless guilty of all the Temptations which I shall receive there.

2. When the Delectation, which proceeds from the Temptation, may be avoided, it is always a Sin to receive it; which Sin is great or little, according as the Pleasure which we take in it, and the Consent which we give to it is great or little, or of long or short Continuance. It is always a thing reprehensible in
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the young Princess, of whom we spake, not only to hearken to the immodest and impure Proposition made to her, but also, after that she has heard it, to take Pleasure in it, entertaining her Heart with Contentment on this Object. For altho' she will not consent to the real Execution of what is proposed to her, she consents notwithstanding in the interior Compliance of her Heart, by the Contentment which she takes; and it is always Impurity to apply either Heart or Body to any dishonest Object: Nay, Impurity consists so much in the Application of the Heart, that without it the Applying of the Body can be no Sin at all.

3. When you shall then be tempted by any Sin, consider whether you have willingly given Occasion to the Temptation; for then the Temptation itself puts you in a State of Sin, by reason of the Hazard to which you have exposed yourself; and that is to be understood, when you might commodiously have avoided the Occasion, and that you did foresee, or might have foreseen the coming of the Temptation: But if you have given no Occasion to the Temptation, it can be in no sort imputed to you for a Sin.

4. When the Delectation, following the Temptation, might have been shun'd, and yet we have not avoided it, there is always some kind of Sin, according to the Time we continue, and the Cause of the Delectation which we have taken in it. A Woman, who has given no Occasion to be courted, yet takes Pleasure therein, ceases not to be blameable, tho'

tho' the Pleasure she takes therein have no other Cause than the Courting. For Example, if the Gallant who sues to her, play exactly well upon the Lute, and she takes Pleasure not in the Love he makes, but in the Harmony and Sweetness of his Lute, there is no Sin in that; yet she ought not to continue long in this Pleasure, for fear she pass from that to a Delectation in being woo'd. Likewise if any one propound to me some Stratagem, full of Invention and Cunning, to take Revenge upon mine Enemy, and that I take no Delight in, nor give any Consent to the Revenge which is proposed, but only in the Subtilty of the Invention, without doubt I sin not; tho' it be not expedient that I continue long in this Delight, for fear lest by little and little it might induce me to a Delectation in the Revenge itself.

5. We are sometimes surpris'd with some tickling of Delectation, which immediately follows the Temptation, before we are well aware of it; and that can be but a light venial Sin, which grows greater, if, after we perceive the Danger we are in, we negligently lose time in considering, whether we should admit or reject that Delectation; and the Sin increases yet more, if being aware of the Delectation, we dwell in it some time by mere Negligence, without any Purpose to reject it: But when voluntarily, and out of set Purpose, we resolve to please ourselves in that Delectation, this very deliberate Purpose is a great Sin, if the Object of the Delectation be notoriously evil. It is a great Vice in a Woman to be willing to enter-

tain dishonest Loves, altho' she will never really yield herself to her Lovers.

C H A P. VII.

Remedies against great Temptations.

1. **A**S soon as you find yourself in any Temptation, do as little Children, when they see a *Wolf* or *Bear* in the Field; for presently they run into their Father's or Mother's Arms, or at least call them to their Help and Succour. Run you in like Manner to God, imploring his Mercy and Assistance. It is the Remedy which our Saviour himself taught us, saying; *Pray lest you enter into Temptation.* If you find the Temptation, notwithstanding this, to continue or increase, hasten in Spirit to embrace the Holy Cross, imagining you see our Saviour Jesus Christ crucify'd thereon; protest, that you will never consent to the Temptation, and demand Aid against it, and continue always protesting not to consent, so long as the Temptation shall last.

2. But in making these Protestations and Refusals of Consent, look not the Temptation in the Face, but look only on our blessed Saviour: For if you look upon the Temptation, principally when it is strong, it may shake your Courage. Divert your Mind with some good and commendable Exercises, for such Exercises, entering and taking place in your Heart, will chase away the evil Temptations and Suggestions.

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3. The soveraign Remedy against all Temptations great or small, is to lay open our Heart, and communicate the Suggestions, Apprehensions, and Affections, which we have to our spiritual Director. For observe well, that the first Condition the Devil makes with a Soul whom he would seduce, is to be silent; as they who would deceive Maids or Women, at the very first forbid them to communicate the Proposition to their Parents or Husbands: Whereas God, on the other side, in his Inspirations, requires above and before all Things, that we make them known to our Superiors and Conducters.

4. If after all this the Temptation continues obstinately to vex and persecute us, we have nothing to do, but on our part to persevere as obstinately in our Protestation, that we will never consent to it: For as Maids can never be married so long as they say no; so the Soul, altho' she may be troubled, yet she can never be prejudiced so long as she says no.

5. Dispute not with your Enemy, never answer him one Word, unless it be that which our Saviour answer'd, wherewith he confounded him: *Away, Satan, the Lord thy God shalt thou adore, and him only shalt thou serve.* As a chaste Woman should not answer one Word, nor look once in the Face of that wicked Person who solicits her to Dishonesty, but cutting him off short, should at the instant turn her Heart towards her Husband, and confirm the Loyalty which she has vowed to him, without entering into Dispute with the other; so the

devout Soul, assaulted by any Temptation, ought by no means to lose Time in disputing or answering, but resolutely to turn herself toward Jesus Christ her Spouse, and renew her Protestation of Fidelity, to remain solely and entirely his for ever.

C H A P. VIII.

That we must resist small Temptations.

1. **A**Ltho' we must fight against great Temptations with an invincible Courage, and that the Victory gain'd against them be extremely profitable, yet it may happen, that we may profit more in resisting small Temptations; for, as great Temptations exceed in Quality, so the lesser infinitely exceed in Number; so that the Victory over them may be equal to that over the great. Wolves and Bears are without doubt more dangerous than Flies; yet do they not vex and importune us so much, nor exercise our Patience so often. It is an easy thing to abstain from Murder, but hard to avoid small cholerick Passions, of which Occasions are presented to us every Moment. It is easy for a Man or a Woman to refrain from Adultery, but it is not so easy to abstain from wanton Looks, from giving or receiving Occasions of Love, from procuring little foolish Favours, from speaking or hearing flattering Words. It is easy not to admit a Corridor with the Husband or Wife as to the Body, but not so easy as to the Heart; very easy to refrain from defiling the Marriage-Bed,

Bed, but very uneasy not to prejudice the Marriage-Love; very easy to forbear stealing others Mens Goods, but hard not so much as to covet or desire them; very easy not to bear false Witness in Judgment, but uneasy not to lye in Conversation; very easy not to be drunk, but hard to be sober; very easy not to desire another Man's Death, but hard not to desire some Inconvenience to him; easy to forbear defaming our Adversary, but hard not to despise him.

2. In a word, these little Temptations of Choler, of Suspicion, of Jealousy, of Envy, of fond Love, of Immodesty, of Diffimulation, of Affectation, of Cunning, of unchaste Thoughts, are continual Vexations to those who are most devout and resolute. We must therefore prepare ourselves, my dear *Philothea*, with great Care and Diligence to this spiritual Combat, and assure ourselves, that as many Victories as we shall win over these petty Enemies, so many precious Stones shall be put into the Crown of Glory, which God has prepared for us in Heaven. Therefore I say, if we mean to fight valiantly against greater Temptations when they come, we must well and diligently defend ourselves against these small and weak Assaults.

C H A P. IX.

Remedies against these small Temptations.

1. **N**OW concerning these small Temptations of Vanity, Suspicion, Anxiety, Jealousy, Envy, fond Loves, and such Trifles, which like Flies and Gnats hover before our Eyes, and sometimes sting us upon the Cheek, sometimes upon the Nose, because it is impossible to be altogether free from their Impunity, the best Resistance we can make, is not to vex ourselves for them; for they cannot hurt us, tho' they trouble us, so that we be thoroughly resolved to serve God.

2. Despise then petty Assaults, and vouchsafe not so much as to think on that which they suggest; let them buz about your Ears as long as they will, and fly round about you here and there like Flies, and when they begin to sting, and that you shall see them alight upon your Heart, do nothing but merely remove them, not fighting against them, nor answering them, but performing some Actions contrary to them, whatsoever they are, and especially of the Love of God. For if you will believe me, you shall not strive too much to oppose the Virtue contrary to the Temptation which you feel, because that would be as it were to dispute with it; but having performed only one Action of this same Virtue directly contrary to the Temptation, (if you have had Leisure to inform yourself of the Quality of the Temptation) turn your Heart quietly towards Jesus Christ

Christ crucified, and by an Act of Love towards him kiss his sacred Feet. This is the best Means to conquer our Enemy, as well in little, as in great Temptations : For the Love of God, containing in itself the Perfections of all Virtues, (and far more excellently than the Virtues themselves) is a more sovereign Remedy against all Vices ; and your Mind, accustoming itself in all Temptations to recur to this general Rendezvous, shall not need to examine what Temptations it has, but feeling herself troubled will, without further Pain, quiet herself in this general Remedy ; which besides is so terrible to our ghostly Enemy, that when he once sees that his Temptations provoke us to this divine Love, he ceases to raise more. And thus much concerning small and frequent Temptations, wherewith whosoever shall trouble himself more particularly, shall spend his Time without Profit.

C H A P. X.

How to Strengthen our Hearts against Temptations.

C ONSIDER from time to time what Passions reign most in your Soul, and having discover'd them, take a Course of Life clean contrary to them in Thought, Word, and Deed. For Example : If you find yourself inclined to the Passion of Vanity, think often on the Misery of this mortal Life, how anxious those Vanities will be to our Conscience at the Hour of our Death, how unworthy they are of a gene-

rous Heart, that they are but Trifles and Babies for little Children, and such like Considerations. Speak also earnestly and often against Vanity ; and altho' it seem to be against your Heart, cease not to despise it, for by this means you shall in a manner engage yourself in Reputation to the contrary Virtue ; and by much speaking against a Thing, we come to hate it, tho' at first we loved him. Exercise Works of Humility and Abjection as much as you can, even against your Inclination ; for so you shall quickly get a Habit of Humility, and weaken your Vanity in such sort as, when the Temptation shall happen, your Inclination will not be able to take part with it, and so you will have more Strength to resist it.

2. If you are inclined to Covetousness, think often on the Folly of this Vice, which renders us Slaves to that which was created to serve us. Think how at our Death we must forsake all, and leave it in the Hands of those that will scatter it away, and to whom it may be Cause of Ruin and Damnation : Speak much against Avarice, and praise the Contempt of the World : Inforce yourself oftentimes to give Alms, and do Works of Charity, and let slip some Opportunity of Gain.

3. If you are subject to give or receive fond Love, think how dangerous this Folly is, as well to yourself as to others : Consider what an unworthy Thing it is to prophane and employ idly the noblest Affection of our Soul, how worthy it is to be blamed as extreme Lightness of Spirit : Speak often in Praise of Chastity

Chastity and Purity of Heart, and conform your Actions as near as you can to your Discourse, avoiding all Fondness and Affectation.

4. To be brief : In time of Peace, that is, when the Temptations of those Sins, to which you are most subject, do not trouble you, do many Acts of the contrary Virtues ; and if Occasions do not present themselves, seek some, for by this means will your Heart be armed against future Temptations.

C H A P. XI.

Of Unquietness.

1. **U**Nquietness is not a simple Temptation, but a Spring from which and by which many other Temptations are derived. I will then speak something of it. Sadness is nothing but a Sorrow of Mind, conceived for some Inconvenience which we suffer against our Will, whether it be outward, as Poverty, Sicknes, Contempt ; or inward, as Ignorance, Want of Devotion, Repugnance, Temptation. When the Soul then finds that she has some Disease, she is grieved at it, and that is Sadness ; and presently she desires to be freed from it, and to find means to disburden herself ; and hitherto she has Reason, for we naturally desire that which is good, and fly from that which we believe to be evil. If the Soul seeks Means to be freed from this Evil for the Love of God, she will seek them with Patience, Meekness, Humility and Tranquillity, expecting her Deliverance more from the Providence and Goodness

ness of God, than from her own Industry, Labour and Diligence; but if she desire Ease for Love of herself, then will she heat and tire herself in seeking those Means of her Deliverance, as tho' this Blessing depended more on herself than on God: I say not, that she thinks so, but that she vexes herself, as if she thought so. And if she meet not suddenly with that which she desires, then she falls into great Unquietness and Impatience, which not curing, but rather increasing the former Disease, the Soul enters into Anguish, Distress, and such Faintness, and Loss of all Courage, that she grows desperate of her Cure. You see then that Sadness, which in the Beginning was just, afterwards begets Unquietness, and Unquietness an Increase of Sadness, which is extremely dangerous.

2. Unquietness is the greatest Evil that can come to the Soul, excepting Sin. For as seditious and civil Discords of a Commonwealth ruin it entirely, and disable it to resist a Stranger; so our Heart, being troubled and disquieted in itself, loses Strength to maintain the Virtues it had gain'd, and with it the Means to resist the Temptations of the Enemy, who at that time uses all kind of Endeavours to fish (as they say) in troubled Waters.

3. Unquietness proceeds from an inordinate Desire to be delivered from the Evil we suffer, or to obtain the Good we desire: And yet nothing more increases the Evil, nor hinders the Good, than Unquietness and Vexation. Birds remain taken in the Nets and Snares, because, finding

finding themselves engaged, they flutter and strive to get loose, and by that means entangle themselves the more. When you shall then earnestly desire to be freed from any Evil, or to obtain any Good, first set your Mind at Rest and Peace, and settle your Judgment and Will; and then fair and softly endeavour to purchase your Desire, taking in Order the Means which shall be convenient for it: And when I say fair and softly, I mean not negligently, but without Vexation, Trouble and Unquietness; otherwise, instead of obtaining the Effect of your Desire, you will spoil all, and more entangle yourself.

4. *My Soul is always in my Hands, O Lord, and I have not forgotten thy Law, said David.* Examine more than once every Day, at least Morning and Evening, whether your Soul be in your Hands, or whether some Passion or Unquietness has not robb'd you of it. Consider whether you have your Heart at Command, or whether it be not escaped out of your Hands, to engage itself in some inordinate Affection of Love, Hatred, Envy, Covetousness, Fear, Joy, Sadness; and if it is strayed, seek it presently, and bring it back gently to the Presence of God, subjecting your Affections and Desires to the Obedience and Direction of his divine Pleasure: For as they that fear to lose any thing which is precious to them, keep it fast in their Hand; so, in Imitation of this great King, we should always say, O my God, my Soul is in great Danger, and therefore I carry it always in my Hand; and

and in this manner I have not forgotten your holy Law.

5. Permit not your Desires, be they never so little, and of never so small Importance, to disquiet you; for after little ones, those that are greater and more important will find your Heart more disposed to Trouble or Disorder. When you perceive Unquietness to come, commend yourself to God, and resolve to do nothing at all of that which your Desire demands, until that Disquiet be entirely pass'd, unless it be something that cannot be deferr'd, and then you must by some gentle and quiet Means stop the Current of your Affection, tempering and moderating it as much as is possible; and then do that which is required, not according to your Desire, but according to Reason.

6. If you can discover your Unquietness to him that governs your Soul, or at least to some trusty and devout Friend, doubt not but presently you shall find Redress; for communicating of the Grievs of our Heart works the same Effect in the Soul, as letting Blood does in the Body of him that is in a continual Fever: And this is the Remedy of Remedies. So holy King *Lewis* gave this Counsel to his Son: *If thou hast any Trouble in thy Heart, tell it presently to thy Confessor, or to some good Friend, and thou shalt bear thy Grief very easily by the Comfort he will give thee.*

C H A P. XII.

Of Sadness.

1. *Sadness that is according to God* (says S. Paul) *worketh Repentance to Salvation; but Sadness of the World worketh Death.* Sadness then may be good or evil, according to the sundry Effects which it works in us. It is true that it produces more evil than good ones; for it has but two that are good, Mercy and Repentance; and six that are evil, Anxiety, Sloth, Indignation, Jealousy, Envy and Impatience; which caused the wise Man to say, *Sorrow kills many, and there is no Profit in it;* because for two good Streams which flow from the Spring of Sadness, there are six very evil.

2. The Enemy makes use of Sadness to exercise his Temptations against the Just; for as he endeavours to make the Wicked rejoice in their Sins, so he labours to make the Good sorrowful in their good Works: And as he can never procure Evil to be committed, but by making it seem pleasant; so can he not divert us from Goodness, but by making it appear unpleasant. He takes Delight in Sadness and Melancholy, because he is so himself, and shall be eternally; therefore he desires that every one should be like himself.

3. This mischievous Sadness troubles the Soul, puts it into Disquiet, brings inordinate Fears, gives a Distaste of Prayer, dulls the Brain, deprives the Soul of Counsel, Resolution,

tion, Judgment and Courage, and ruins her Strength. To be short, it is like a hard Winter, that mows away all the Beauty of the Field, and devours all living Creatures; for it ravishes all Sweetness from the Soul, and renders her lame and impotent in all her Powers. If you chance to be assaulted with this dangerous Sadness, *Philothea*, practise the Remedies following.

4. *Is any one sad* (says S. James) *let him pray.* Prayer is a sovereign Remedy, for it lifts up the Soul to God, who is our only Joy and Consolation. But in Praying, use Affections and Words, either inward or outward, which tend to Confidence and the Love of God; as, *O God of Mercy, most bountiful God, my sweet Saviour, O God of my Heart, my Joy, my Hope, my dear Spouse, the well beloved of my Soul;* and such like.

5. Resist vigorously the Inclinations of Sadness, and altho' it seem to you, that all you do at that time is perform'd coldly, heavily, and loosely, yet omit nothing of it; for the Enemy, who pretends to make us weary of good Works by Sadness, seeing that we cease not to do them, and that being done with Repugnance they are more meritorious, forbears to afflict us any more.

6. Sing spiritual Songs, for the Devil has often ceased his Endeavours by this Means; witness the evil Spirit that afflicted or possess'd *Saul*, whose Violence was repressed by such Singing. It is good to busy ourselves in exterior Employments, and vary them as much as

we can, so to divert our Mind from the sad Object, to purify and heat the Spirits, Sadness being a Passion of a dry and cold Complexion.

7. Perform external Actions of Love, altho' without Delight, embracing the Crucifix, holding it close to your Breast, kissing the Feet and Hands of it, lifting your Eyes and Hands to Heaven, ejaculating your Voice to God by such Words of Love and Confidence as follow, *My well-beloved is mine, and I am his. My well-beloved is a Posy of Myrrh, he shall dwell between my Breasts. Mine Eyes melt into Tears to you, O my God, saying, when will you comfort me? O Jesus, be Jesus to me. Live sweet Jesus, and my Soul will live. Who can separate me from the Love of God?* and such like.

8. Moderate Disciplines are good against Sadness, because this voluntary outward Affliction obtains inward Consolation, and the Soul, feeling Pain from without, diverts herself from those which are within. Frequenting also the Holy Communion is excellent; for that heavenly Bread strengthens the Heart, and rejoices the Spirit.

9. Discover all Apprehensions, Affections and Suggestions, which proceed from your Sadness, humbly and faithfully to your Guide and Confessor. Seek the Company of spiritual Persons, and frequent them as much as you can, during the Time of your Sadness. And last of all resign yourself up to the Hands of God, preparing yourself to suffer this troublesome Sadness patiently, as a just Punishment of your vain Mirth and Pastimes: And doubt not

not at all but God, after he shall have tried you, will deliver you from this Evil.

C H A P. XIII.

Of spiritual and sensible Consolations, and how we must behave ourselves in them.

1. **G**OD continues the Existence of this great World in a perpetual Vicissitude, by which Day is changed into Night, Night into Day, Spring into Summer, Summer into Autumn, Autumn into Winter, and Winter into Spring again: And one Day is never perfectly like another; some are cloudy, some rainy, some dry, some windy; a Variety, which gives exceeding Beauty to the World. It is the same with Man, who, according to the Saying of the Ancients, is an Abridgment of the World, or another little World: For he is never in the same State; his Life glides upon the Earth, like the Waters floating and waving in a perpetual Motion, which sometimes exalt him with Hope, sometimes humble him with Fear, sometimes carry him to the right Hand with Consolations, sometimes to the left with Afflictions; and not one of his Days, no, nor one of his Hours, is in all Points like another.

2. This is a necessary Admonition: That we must endeavour to have a continual and inviolable Equality of Heart, in so great an Inequality of Occurrences. And altho' all Things turn and change variously about us, yet must we stand constantly immoveable, always looking
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and aspiring towards our God. Let the Ship take what Course soever, let it sail towards the East, West, North, or South, what Wind soever carries it, never will the Needle of the Compass look any other Way than towards the fair Pole-star. Let all turn upside down, not only round about us, but even within us; that is, let our Soul be sorrowful or joyful, let it be Sweetness or Bitterness, in Peace or in Trouble, in Light or in Darknes, in Temptation or Repose, in Pleasure or Displeasure, barren or fruitful, let the Sun burn it, or the Dew refresh it; yet always must the Needle of our Heart, our Mind, our superior Will (which is our Compass) look incessantly, and tend continually towards the Love of God our Creator, Saviour, and only sovereign Good. *Whether we live or die* (says the Apostle) *we belong to God: And who shall be able to separate us from the Love of God?* No, nothing shall ever separate us from this Love; neither Tribulation, nor Anguish, nor Death, nor Life, nor present Pains, nor the Fear of future Accidents, nor the Subtilty of evil Spirits, nor the Height of Consolations, nor the Depth of Afflictions, nor Fruitfulness, nor Barrenness of Heart, ought ever to separate us from this Holy Charity founded in Christ Jesus.

3. This absolute Resolution never to forsake God, nor abandon his sweet Love, serves as a Counterpoise to our Souls, to keep them in a holy Indifferency amidst the Inequality of divers Motions, which the Condition of this Life brings them: For as little Bees, surprised
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by the Wind in the Fields, embrace small Stones, that they may be able to ballance themselves in the Air, and not be so easily abandoned to the Mercy of the Storm; so our Soul, having by Resolution vigorously embraced the precious Love of God, continues constant in the Midst of Inconstancy and Mutability of Consolations and Afflictions, as well Spiritual as Temporal, Interior as Exterior: But, besides this general Doctrine, we have need of some particular Documents.

4. I say then, that Devotion consists not in the Gentleness, Softness, Comfort, or sensible Tenderness of the Heart, which provokes us to Tears and Sighs, and gives us a kind of Delight and savoury Satisfaction in some Spiritual Exercises: No, dear *Philothea*, Devotion and that are not the same Thing: For many Souls have this Tenderness and Consolation, which nevertheless are very vicious, and consequently have not any true Love of God, much less any true Devotion. *Saul* persecuting to Death poor *David*, who fled from him into the Wilderness of *Engaddi*, entered all alone into a Cave, where *David* and his People lay hidden: *David* who, on this Occasion, might have killed *Saul* a thousand times, spared his Life, and would not so much as put him in Fear; but having suffered him to go forth at his Pleasure, called after him to declare his Innocency, and to let him know that he had been at his Mercy. Now hereupon what did *Saul* leave undone, to shew that his Heart was mollified towards *David*? He call'd him his Child, wept out aloud, praised

praised him, confessed his Meekness, prayed to God for him, foretold his future Greatness, and commended his Posterity to him. What greater Sweetness and Tenderness of Heart could he make shew of? And yet for all that he had not changed his Heart, neither did he cease to persecute *David* as cruelly as before: So there are some Persons, who considering the Goodness of God, and the Passion of our Saviour, feel great Tenderness of Heart, which forces them to sigh, to weep, pray, and give Thanks, with such Sense, as that one would say their Heart was possessed with deep Devotion; but when this comes to the Proof, we find, that as the sudden Showers of a hot Summer, falling in great Drops upon the Earth, and not piercing it, serve for nothing but to produce Mushrooms, even so these Tears and this Tenderness, falling upon a vicious Heart, and piercing it not, become altogether unprofitable: For notwithstanding all this, these poor Souls part not from a Farthing of their evil gotten Goods, renounce not one of their perverse Affections, nor would suffer the least Inconvenience in the World for the Service of our Saviour, for whose Sake they wept: So that the good Motions which they have had, are nothing but spiritual Mushrooms, which are not only no true Devotion, but oftentimes great Subtilties of the Devil, who entertaining Souls with these poor Consolations, make them rest contented and satisfied with them, lest they should search farther for true and solid Devotion, which consists in a Will constant, resolute, active,

active, and ready to put in Execution whatsoever they know to be acceptable to God.

5. A Child will weep tenderly, when he sees his Mother prick'd with a Lancet to be let Blood; but if his Mother at the same time demand his Apple or Sugar Plums, which he has in his Hands, he will by no means let them go: Such are the most Part of our tender Devotions; seeing the Stroke of the Lance which pierced the Heart of our Saviour crucified, we weep bitterly: Alas, *Philothea*! it is well done to lament this painful Death and Passion of our Father and Redeemer; but why then do we not give him, in good earnest, the Apple which we have in our Hands, and which he demands so earnestly; that is, our Heart, the only Apple of Love which our dear Saviour requires of us? Why do we not resign so many petty Affections, Delectations, and Pleasures, which he would pull out of our Hands and cannot; because they are our Sugar-Plums, of which we are more fond, than desirous of heavenly Grace. Ah, *Philothea*! These are Friendships of little Children, tender but weak, fantastical and fruitless. Devotion then consists not in such tender and sensible Affections, which sometimes proceed from a pliant Nature, capable of any Impression that shall be given it, and sometimes from the Enemy, who, to amuse us, stirs up our Imagination to an Apprehension fit for such Effects.

6. Yet these soft and tender Affections are sometimes very good and profitable; for they provoke the Appetite of the Soul, strengthen
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the Spirit, and add to the Vigour of Devotion a holy Mirth and Chearfulness, which renders our Actions good and acceptable even in the Exterior. This Satisfaction taken in heavenly Things, is that for which *David* cry'd out; *O Lord, how sweet are thy Words to my Taste! They are sweeter than Honey to my Mouth.* And certainly the least Consolation of Devotion which we receive, is worth all the most excellent Recreations of the World. The Breasts and the Milk, that is, the Favours of the heavenly Spouse, are sweeter to the Soul than the most precious Wine of earthly Pleasures. He, that has once tasted them, esteems all other Consolations but Gall and Wormwood. As they that hold the Herb *Scitique* in their Mouth, receive such a Sweetness from it, that they feel neither Hunger nor Thirst; so they, to whom God has given this heavenly *Manna* of internal Consolations, can neither desire nor receive the Contentments of the World, at least to take Pleasure and entertain their Affections in them: They are Anticipations of the immortal Delights, which God gives to the Souls that seek him; they are the Sugar-Plums, which he gives to his little Children, to gain them; they are the Cordial Waters, which he gives to strengthen them; and many times they are Pledges of eternal Réwards.

7. They say, that *Alexander* the Great sailing in the Main Sea, first discovered the happy Land of *Arabia*, by the Smell of the sweet Odours which the Wind brought him, and thereupon took great Courage, he and his Companions: So oftentimes we receive these Pleasures

asures and Sweetness in the Sea of this mortal Life, which doubtless makes us guess at the Delights of the happy Country of Heaven, to which we all tend and aspire.

8. But you will say, since there are sensible Consolations which are good, and come from God; and that nevertheless there are others unprofitable, dangerous, yea pernicious, which proceed either from Nature, or from the Enemy; how shall I discern the one from the other, and know the evil or unprofitable from those that are good? It is a general Doctrine, *Philothea*, for all the Passions and Affections of our Souls, that we must know them by their Fruits. Our Hearts are Trees, the Affections and Passions are the Branches, Works or Actions are the Fruit. The Heart is good that has good Affections, and the Affections and Passions are good, which bring forth in us good Effects and holy Actions. If this Softness, this Tenderness, and these Consolations make us more humble, patient, tractable, charitable, and compassionate towards our Neighbour, more fervent in mortifying our Concupiscence and evil Inclinations, more constant in our Exercise, more meek and pliable to those whom we ought to obey, more sincere in our Lives, then without all Doubt, *Philothea*, they are from God. But if these Sweetnesses have no other Contentment than for ourselves, if they make us curious, peevish, stubborn, fierce, presumptuous, severe towards our Neighbours, and esteeming ourselves already little Saints, disdaining to be any more subject to Direction, doubtless they are false

false and pernicious Consolations. A good Tree brings forth none but good Fruit.

9. When we shall have these Tenderneſſes and Consolations, we muſt humble ourſelves profoundly before God: And let us take heed of ſaying, by reaſon of theſe Comforts, *O how good am I!* No, *Philothea*, theſe are good Things, that make us nothing at all the better; for I have ſaid, Devotion conſiſts not in them: But let us ſay, *O how good is God to ſuch as hope in him, to the Soul that ſeeks him!*

1. He that hath Sugar in his Mouth cannot ſay that his Mouth is ſweet, but that the Sugar is ſweet: So tho' the ſpiritual Sweetneſs be very good, and tho' God, who gives it to us, is moſt good, yet it follows not, that he which receiveth it is good. 2. Let us acknowledge ourſelves as yet to be little Children, who have need of Milk; that theſe Sugar-Plums are given us, becauſe our Spirit is yet tender, delicate, and has need of Baits and Allurements to be enticed to the Love of God. 3. But after that, ſpeaking generally and ordinarily, let us receive theſe Graces and Favours humbly, eſteeming them exceeding precious, not ſo much becauſe they are ſo in themſelves, as that it is the Hand of God which infuſes them into our Hearts, as a loving Mother would do, who, to flatter her Child, puts the Sugar-Plums into his Mouth with her own Hand, one by one; for if the Child had Wit, he would more eſteem the Sweetneſs of his Mother's Affection and Tenderneſs, than that of the Sugar-Plums: So it is much, *Philothea*, to have this Sweetneſs;

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but it is the Sweetness of all Sweetness to consider, that God, with his loving and tender Hand, puts it, as it were, into our Mouth, into our Heart, our Soul, and our Mind. 4. Having thus received them humbly, let us employ them carefully according to the Intention of the Giver. Wherefore, think we, does God bestow this Sweetness upon us? To make us sweet towards every one. The Mother gives Sugar-Plums to her Child, to make him kiss her: Let us likewise kiss our blessed Saviour, who gives us so much Sweetness. Now to kiss our Saviour, is to obey him, to keep his Commandments, to do his Will, to follow his Desires; in a Word, to embrace him tenderly with Obedience and Loyalty. When therefore we shall receive any spiritual Consolation, we must that Day render ourselves more diligent in good Works and Humility. 5. Besides all this, we must from Time to Time renounce such Sweetness, Tenderness, and Consolations, separating our Heart from them, and protesting that altho' we accept them humbly, and esteem them because God sends them, and that they provoke us to his Love, yet it is not these we seek, but God, and his holy Love; not the Comforts but the Comforter; not the Sweetness, but the sweet Saviour; not the Tenderness, but him that is the Sweetness of Heaven and Earth. And in this Affection we ought to dispose ourselves to persevere constantly in the Holy Love of God, altho' in all our Life we should never taste of any Consolation; and to say as well upon *Mount Calvary* as upon *Mount*

Mount *Thabor*; *O Lord, it is good for me to be with thee*, be thou upon the Cross, or be thou in Glory. 6. To conclude, I admonish you, that, if there shall happen to you any great Quantity of such Consolations, Tenderness, Tears, and Sweetness, or any extraordinary Thing in them, you confer sincerely with your spiritual Conductor, and learn how to moderate and behave yourself in them: For it is written, *Hast thou found Honey? Eat but as much of it as is sufficient.*

C H A P. XIV.

Of spiritual Dryness and Barrenness.

1. **Y**OU shall then do as I have directed you, dear *Philothea*, when you shall have such Consolations. But this fair and pleasant Weather will not last always; it will happen sometimes, that you shall be so destitute, and deprived of all Sense of Devotion, that you will think your Soul a wild, fruitless, barren Field, in which there is neither Path nor Way to find God, nor any Dew of Grace to refresh it, because of these Droughts, which seem to reduce her altogether to Barrenness. Alas! the poor Soul in this State deserves Compassion, and especially when this Desolation is vehement; for then, in Imitation of *David*, she feeds herself with Tears Night and Day, while the Enemy, to cast her into Despair, by a thousand Suggestions mocks her, saying; Ah! poor Soul, where is thy God? By what Means canst

thou find him? Who shall ever restore to thee the Joy of his holy Grace?

2. What will you do at that Time, *Philothea*? Observe from whence this Evil proceeds: For we ourselves are often the Cause of our own Drought and Barrenness. 1. As a Mother denies Sugar to her Child that is subject to Worms; so God takes Consolations from us, when we take some vain Pleasure in them, and are subject to the Worms of Presumption. *O my God, it is good for me that thou hast humbled me; yes, for before I was humbled, I did offend thee.* 2. When we neglect to gather the Sweetness and Delights of the Love of God in due Time, then in Punishment of our Slothfulness he removes them from us. The *Israelites*, who gathered not *Manna* early in the Morning, could find none after Sun-Rising, for then it was all melted. 3. We are sometimes laid in the Bed of sensual Contentment and transitory Comforts, as the sacred Spouse was in the *Canticles*; the Bridegroom comes and knocks at the Door of our Heart, and inspires us to return to our Spiritual Exercises; but we dally with him, because it troubles us to forsake these Fooleries, and to separate ourselves from our false Delights: For this Cause he goes from us, and leaves us in our Idleness: But afterwards, when we would seek him out, we must take great Pains to find him; and deservedly, since we have been so unfaithful and disloyal to his Love, as to refuse it for worldly Vanities. Ah! because you have yet the Flour of *Egypt*, you shall have none of the *Manna*

Manna of Heaven. *Bees* detest all Kind of artificial Odours: And the Pleasures of the Holy Ghost are incompatible with the sophisticated Delights of the World.

3. The Diffimulation and Cunning used in the Confessions and spiritual Communications we make with our Conductor, causes this Drought and Barrenness; for since you lye to the Holy Ghost, no marvel if he deny you his Consolations. If you will not be sincere and plain as a little Child, you shall not have the Sugar-Plums of little Children.

4. You have glutted yourself with worldly Contentment; no wonder then if spiritual Delights be unfavoury to you: Doves already satisfied (says the ancient Proverb) think Cherries bitter. *He hath filled the Hungry with good Things* (says our blessed Lady) *and hath sent the Rich away empty.* They that are rich in worldly Treasures are not capable of spiritual ones.

5. Have you carefully preserved the Fruits of Consolations already received? Then shall you receive new ones; for to him that has, more shall be given; and he that has not what was given to him, but by Negligence has lost it, even that he hath not shall be taken from him; that is, he shall be deprived of the Favours and Graces which were prepared for him. It is true, the Rain revives the Plants that have Life; but from those who have none it takes away that Life which they have not, for it wholly rotteth them.

6. For many such Causes do we lose Comfort in Devotion, and fall into Barrenness and Dryness of Spirit. Let us then examine our Conscience, whether we find in us any such Fault: But note, *Philothea*, that this Examination is not to be made with Unquietness, and too much Curiosity; but after we have faithfully call'd ourselves to account, if we find the Cause of the Evil in ourselves, let us thank God; for the Disease is half-cured, when the Cause of it is discovered: If on the other side you find nothing in particular, which may seem to have caused this Barrenness, trouble not yourself about any more curious Inquisition; but with all Simplicity, without examining any more Particularities, do this which I will tell you.

7. *First*, Humble yourself profoundly in the Presence of God, in acknowledgment that you are nothing (Misery only excepted). Alas! what am I when I am left to myself? No other thing, O Lord, but a dry barren Ground, which being every where full of Chops, witnesses the Thirst it suffers for want of Rain from Heaven; and in the mean time the Wind parches it, and scatters it into Dust. 2. Call upon God, and demand of him his spiritual Joy. *Render me, O Lord, the Joy of thy Salvation. My Father, if it be possible, let this Cup pass from me.* Get thee away, O thou unfruitful North-wind, that witherest my Soul, and come, O prosperous Wind of Consolations, and blow upon my Garden, that its good Affections may breathe forth the Odour of Sweetness.

ness. 3. Go to your Confessor, open your Heart to him, make him see all the Plaits and Folds of your Soul; take his Advice sincerely and humbly; for God, that infinitely loves Obedience, often renders very profitable the Counsels we take from others, especially from the Directors of our Souls, altho' otherwise they would be of no great Consideration; he made the Waters of *Jordan* healthful to *Naa-man*; the Use of which, *Elizeus*, without any Appearance of human Reason, had ordained him.

8. But after all this, nothing is so profitable, nothing so fruitful in such Drought and Barrenness, as to moderate our Desire, and not to suffer it to be too ardent and passionate for our Deliverance: I say not but that we ought humbly and quietly to wish for this Deliverance, but that we should not be too earnest in it, but submit ourselves to the pure Mercy of God's Providence; to the End that, so long as it pleases him, he may make use of us amidst these Thorns, and amongst these Desires. Let us say then to God at these times, *O Father, if it be possible, take this Cup from me*: But let us withal add with great Courage, *yet not my Will be done but thine*. And here let us stop with as much Repose as may be: For God, seeing us in this holy Indifferency, will comfort us with many Graces and Favours; as when he saw *Abraham* resolved to deprive himself of his Son *Isaac*, he was pleased with his Indifferency in this pure Resignation, comforting him with a most pleasant Vision, and with

most welcome Blessings. We ought then in all kind of Afflictions, as well corporal as spiritual, in all Distractions or Subtractions of sensible Devotion happening to us, to say from our Heart with profound Submission, *Our Lord gave me Consolations, and our Lord has taken them from me; his holy Name be blessed.* For, persisting in this Humility, he will restore us his Blessings, as he did to *Job*, who constantly used the like Words in all his Desolations.

9. Finally, my *Philothea*, in all this Drought and Sterility, let us not lose Courage, but expecting patiently the Return of Consolations, let us go on our Way, and forsake not any Exercise of Devotion, but, if it be possible, multiply good Works; and not being able to present to our Spouse moist Sweet-meats, let us offer him dry ones; for all is one to him, provided that the Heart, which offers them, be perfectly resolved to love him. When the Spring is fair, the *Bees* make more Honey, and have fewer young ones; for the good Weather favouring them, they are so busy in their Harvest upon the Flowers, that they forget the Generation of their young ones: But when the Spring is cold and stormy, they have more young ones and less Honey; for not being able to go forth to gather Honey, they employ themselves to multiply and increase their Race: So many times it happens, *Philothea*, that the Soul, finding herself in the fair Spring of spiritual Comforts, busies herself so much in gathering and sucking them, that in the Abundance of these Delights she produces fewer good Works:

Works: And, on the contrary, in spiritual Storms and Desolations, the more destitute she is of the pleasant Contentments of Devotion, the more she multiplies solid Works, and abounds in the inward Generation of true Virtues; as of Patience, Humility, Contempt of herself, Resignation, and Abnegation of Self-love.

10. It is then a great Abuse of many, especially of Women, to believe, that the Service we do to God without Savour, without Tenderness and Sense of Heart, is less agreeable to his Divine Majesty; since on the contrary our Actions are like Roses, which though being fresh, they have more Beauty, yet being dry, they have more Strength and Sweetness: For just so, though our Works done with Tenderness of Heart are more acceptable to us; to us, I say, that consider only our own Delight, yet when they are performed in Time of Dryness and Barrenness, they have more Sweetness and a better Esteem in the Presence of God. Yes, dear *Philothea*, in Time of Desolation, our Will carries us to the Service of God, by main Force; and consequently, it must needs be more vigorous and constant, than in time of Comfort.

11. It is no great Matter to serve a Prince in the Pleasures of Peace, and amongst the Delights of the Court; but to serve him in the Difficulties of War, amongst Troubles and Persecutions, is a true Mark of Constancy and Loyalty. *S. Angela de Fulgino* says, that the Prayers, which are most acceptable to God,

are those which are made by Force and Constraint, that is, to which we apply ourselves not for any Delight we find in them, nor for any Inclination of our own, but merely to please God, whereto our Will drives us by Violence, forcing and breaking through the Dryness and Resistance which oppose us. I say the same of all Sorts of good Works; for the more Contradiction we find against them, either exterior or interior, the more are they prized and esteemed in the Sight of God. The less there is of our particular Interest in the Pursuit of Virtues, the more brightly the Purity of God's Love shines in us. A Child easily kisses his Mother when she gives him Sugar; but it is a Sign of greater Love, if he kisses her after she has given him Wormwood.

C H A P. XV.

Confirmation and Explanation of what has been said, by a notable Example.

1. **T**O make this Instruction more evident, I will recite an excellent Piece of the History of S. Bernard, in such manner as I have found it in a learned and judicious Writer. He says then thus, It is an ordinary Thing almost to all them that begin to serve God, and are not yet experienced in the Substraction of Grace, nor in spiritual Changes, that this Savour of Sensible Devotion, and that acceptable Light, which makes them hasten into the Way of God, happening to fail, they presently lose Courage, and fall into Faintness and Sadness
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of Heart. Persons of Understanding give this Reason for it; that human Nature cannot long continue fasting, and without some Delectation either heavenly or earthly. Now as Souls lifted up above themselves by the Taste of higher Pleasures, easily renounce visible Objects: So, when by God's Disposition that spiritual Joy is taken from them, finding themselves on the other side deprived of bodily Comforts, and being not yet accustomed to expect with Patience the Return of the true Sun, it seems to them, that they are neither in Heaven nor in Earth; but that they shall lie buried in a perpetual Night; so that as little Children, newly wean'd, having lost their Teats, they languish and groan, and become froward and troublesome, especially to themselves.

2. This then happened (in the Voyage mentioned in the History) to one of the Company, called *Geoffry of Pironne*, but newly dedicated to the Service of God. He being suddenly become dry, and destitute of Consolation, and possessed with inward Darknefs, began to remember his worldly Friends, his Parents, and the Riches he had forsaken. By which means he was assaulted with so strong a Temptation, that not being able to hide it in his Discourse, one of his greatest Confidants perceived it; and having dexterously found a fit Opportunity, spake thus unto him in private. What means this, *Geoffry*? Whence comes it, that thou art so extraordinary pensive and melancholy? Ah, Brother! answer'd *Geoffry*, with a deep Sigh, I shall never more be merry while I live.

I live. The other, moved with Compassion at these Words, with a brotherly Zeal went and told all this to their common Father St. *Bernard*, who perceiving the Danger, went into the next Church, to pray to God for him; and *Geoffry* in the mean while overwhelmed with Sadness, resting his Head upon a Stone, fell asleep: But after a little Time both of them arose, the one from Prayer with the Favour obtained, the other from Sleep, with so pleasant and smiling a Countenance, that his dear Friend, marvelling at so great and sudden a Change, could not refrain from giving him a friendly Reproach, upon the Answer he had but a little before given him. Then *Geoffry* reply'd; I told thee before, that I should never more be joyful; now I assure thee that I shall never more be sorrowful.

3. This was the Success of that devout Person's Temptation: But observe in this Story, dear *Philothea*, 1. That God ordinarily gives some Fore-tastes of heavenly Joy to such as enter into his Service, so to withdraw them from earthly Pleasures, and encourage them in the Pursuit of the divine Love; as a Mother who, to entice and allure her little Child to her Breasts, puts Honey upon her Teats. 2. That notwithstanding this, God sometimes, according to the Disposition of his Wisdom, takes from us the Milk and Honey of Consolations, to the End that, weaning us in this Manner, we might learn to eat the more dry and hard Bread of a vigorous Devotion, exercised by the Trial of Afflictions and Temptations. 3. That some-

sometimes very vehement Temptations arise in this Drought and Barrenness; and then we must constantly fight against them, for they come not from God; but withal we must patiently suffer this Desolation, since God is pleased to exercise us with it. 4. That we must never lose Courage among these inward Grievs, nor say with good *Geoffry*, I shall never more be joyful; for in the Night we must expect the Day: And again, in the fairest spiritual Weather that we can have, we must not say, now shall I never more be sad: No; for as the Wiseman says, in Time of Prosperity we must be mindful of Adversity; we must hope in our Afflictions, and fear in our Prosperities; and as well in the one as in the other we must always be humble. 5. That it is a sovereign Remedy to discover our Evil to some spiritual Friend, who may be able to comfort us.

4. In fine, for Conclusion of this so necessary Admonition, I observe, that as in all other Things, so in these, God and the Devil have contrary Pretensions: For God would by them bring us to Purity of Heart, to a general Renunciation of our own Interest in what concerns his Service, and to a perfect Denial of ourselves: But the Devil endeavours by these Pains to make us lose Courage, and to put us into the Way of sensual Pleasures, and at last to render us troublesome to ourselves and others, thereby to disgrace and defame Holy Devotion. But if you observe diligently these Lessons, which I have given you, you shall much augment

ment your Perfection in the Exercise you shall perform amongst these interior Afflictions, of which I will not end the Discourse till I have said something more.

5. Sometimes these Loathings, this Drought and Barrenness proceed from an Indisposition of Body; as when, through Excess of Watching, Working, Fasting, we find ourselves oppressed with Weariness, Drowsiness, Heaviness, and such like Infirmities; which altho' they depend upon the Body, yet cease they not to incommode the Spirit, by reason of the strict Correspondence between them. Now, on such Occasions, we must always be mindful to perform many Acts of Virtue with our Spirit or superior Will. For altho' our whole Soul seems to be asleep and stupified with Drowsiness and Weariness, yet the Actions of our Spirit cease not to be very acceptable to God: And we may say at that time with the sacred Spouse, *I sleep, but my Heart watcheth.* And as I said before, tho' there be less Delight in working in this manner, yet there is more Virtue and Merit. The Remedy in such Occurrences is to refresh the Body by some Kind of lawful Delight and Recreation. So *S. Francis* ordain'd, that his Religious should use such Moderation in their Labours, that they should not depress the Fervour of the Spirit.

6. And this makes me remember, that this glorious Father was once assaulted and tormented with so profound a Melancholy of Spirit, that he could not but declare it in his Behaviour: For when he desired to converse with
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his Religious, he could not; if he withdrew himself from them, it was worse; Abstinence and Mortification of his Flesh oppressed him, and Prayer eased him not at all. He continued two Years in this manner, so that he seemed to be utterly forsaken of God: But at length, after he had humbly suffered this rough Tempest, our Saviour in a Moment restored him to a happy Tranquillity. This shews that the greatest Servants of God are subject to these Disturbances, and therefore the lesser ought not to be dismayed, if sometimes they happen to them.



THE
FIFTH PART
OF THE
INTRODUCTION,
CONTAINING

Exercises and Instructions to renew the Soul,
and confirm it in Devotion.

CHAP. I.

That we ought every Year to renew our good Purposes by the Exercises following.

I. **T**HE first Point of these Exercises consists in knowing well the Importance of them. Our human Nature falls easily from her good Affections, because of the Frailty and evil Inclinations of our Flesh, which burthen the Soul, and weigh her downwards, unless she often raise up herself by main Force of Resolution; as Birds fall suddenly to the Ground, if they multiply not the Strokes and Spreadings of their Wings, to keep themselves in Flight. For this Cause, dear *Philathea*, you had need very often renew and repeat the good Purposes you have made to serve God, for fear lest by Negligence you relapse into

into your first State, or rather into a far worse; for spiritual Falls have this Property, that they cast us always lower than the State was, from which we ascended up to Devotion.

2. There is no Clock, be it never so good, but must be wound up twice a Day, Morning and Evening, and at least once a Year taken in Pieces, to take away the Rust it has gather'd, to mend what is bow'd or broken, and to repair what is worn; so he, that has a true Care of his Heart, ought to wind it up to God Evening and Morning by the aforesaid Exercises, and moreover many times take a Review of his State, redress and rectify it, and at least once a Year take it in Pieces, and examine diligently every Part of it, that is, all the Affections and Passions of it, that all Defects may be repaired: And as the Clock-maker with some delicate Oil anoints the Wheels, the Springs, and all the moving Parts of his Clock, that the Motions may be more nimble, and the Clock less subject to Rust; so the devout Person, who has thus examined his Heart, to renew it well indeed, must anoint it with the Sacraments of Confession and the Holy Eucharist. This Exercise will repair your Forces decayed by Time, warm your Heart, make your good Resolutions return green, and your Virtues blossom. The ancient Christians practised this diligently on the anniversary Day of our Saviour's Baptism, on which (as *S. Gregory Nazianzen* witnesses) they renewed those Professions and Protestations which they made in this Sacrament. Let us do the like, (my dear

dear *Philetæa*) disposing ourselves most willingly to it, and employing ourselves very seriously therein. Having then chosen a fit Time according to the Advice of your ghostly Father, retiring yourself into a little more spiritual and real Solitude than ordinary, make one or two, or three Meditations on the following Points, according to the Method I have given you in the second Part.

C H A P. II.

*Considerations on the Favour which God does us,
by calling us to his Service, according to the
Protestation mention'd before.*

1. **C**onsider the Points of your Protestation. The first is, to have for ever forsaken, cast away, detested, and renounced all mortal Sin. The second, to have dedicated and consecrated your Soul, your Heart, and your Body, with all your Faculties, to the Love and Service of God. The third, that if you chance to fall into any evil Action, you will immediately rise again by God's Grace. Are not these good, just, noble, and generous Resolutions? Consider well in your Soul, how holy and reasonable this Protestation is, and how much to be desired.

2. Consider to whom you have made this Protestation; for it is to God. If our Word given to Men strictly obliges us, how much more does that we have given to God? *Ab Lord! (said David) it is to thee my Heart hath spoken,*

spoken, my Heart hath pronounced this good Word, I will not forget it.

3. Consider in whose Presence; for it was in the Sight of the whole Court of Heaven. Alas! the holy Virgin, S. *Joseph*, your good Angel, S. *Lewis*, all this blessed Company beheld you, and sigh'd at your Words with Sighs of Joy and Approbation; and, with the Eyes of unspeakable Love, saw your Heart prostrate at the Feet of our Saviour, consecrating itself to his Service: They made particular Triumph for it in the heavenly *Jerusalem*; and they will now make Commemoration of it, if with a true Heart you renew your Resolution.

4. Consider by what means you made this Protestation. Alas! how good and gracious was God to you at that time? Tell me truly, were you not invited by the sweet Enticements of the Holy Ghost? The Cords, with which God drew your little Bark to this secure Haven, were they not of Love and Charity? How did he seek to win you by his divine Sugar, the Sacraments, Reading, and Prayer? Alas! dear *Philothea*, you were asleep, and God watched over you; he thought over your Soul Thoughts of Peace, he meditated for thee Meditations of Love.

5. Consider at what time God drew you to these great Resolutions: It was in the Flower of your Age. Ah! what a Felicity is it to learn betimes that which we cannot know but too late? S. *Augustine*, having been called at the Age of thirty Years, cried out: *O ancient Beauty!*

Beauty! how is it that I know thee so late? Alas! I saw thee before, but consider'd thee not. And you may well say, O ancient Sweetness, why did I not taste of thee sooner? And yet, alas, you did not deserve it then. Therefore acknowledging the great Grace of God, in calling thee to him in your Youth, say with David: Thou hast enlightened me, O God, and touched me from my Youth, and I will for ever declare thy Mercy. But if this were in your Age, alas, Philothea, what a Favour was it, after you had mispent so many former Years, that God has called you before Death, and stopped the Current of your Misery in a Time, wherein if it had continued, you had been eternally miserable!

6. Consider the Effects of this Vocation, and I believe you will find a good Change, comparing that which you are with that which you have been. Do you not esteem it a Happiness to know how to speak to God by Prayer, to have an Affection to love him, to have appeased and pacified many Passions which tormented you, to have avoided many Sins and Perplexities of Conscience, and, in a word, to have communicated so much more often than you would have done, uniting yourself to this sovereign Fountain of eternal Grace? Ah, what inestimable Favours are these! We must weigh them, *Philothea*, with the Weights of the Sanctuary. It is God's Right-hand that hath done all this: *The Right-hand of God* (says David) *has done powerfully, his Right-hand has raised me: I will not die but live,*

live, and declare with Heart, Word, and Deed, the Wonders of his Goodness.

7. After all these Considerations, which, as you see, do furnish you with Plenty of good Affections, you must simply conclude with Thanksgiving, and an affectionate Prayer for your good Progress; and so retire with great Humility and Confidence in God, deferring to pronounce your Resolutions, till after the second Point of this Exercise.

C H A P. III.

The Examination of our Soul concerning her Advancement in Devotion.

1. **T**HE second Point of this Exercise is somewhat long, and to practise it, it is not requisite to perform it all at once, but at divers times; as to take that which concerns your Demeanour towards God at one time, that which appertains to yourself at another, that which touches your Neighbour at a third, and the examining your Passions at a fourth. Neither is it requisite or necessary to do it all kneeling, but only the Beginning and Ending, which comprehend the Affections. The other Points of the Examination you may perform profitably walking, or more profitably in Bed, if you can be there without Drowsiness, and throughly awake; but to do this, you must have read them well before. Yet it is requisite to perform all this second Point in three Days and two Nights at the most, taking every Day and Night some Hour, that is to say,

say, some time most convenient for you; for if this Exercise should be done at times far distant one from another, it would lose its Force, and make but weak Impressions.

2. After every Point of the Examination, observe in what you find yourself to fail, and in what you are defective, and what principal Disorders you have discovered, that so you may declare them, and take Counsel, Resolution, and Strength of Spirit. And altho' on those Days, in which you shall perform this Exercise, it is not necessary to retire yourself absolutely from Company, yet you must be somewhat more private than ordinary, especially towards the Evening, that you may go early to Bed, and take the Rest of Body and Repose of Mind necessary to Meditation. And in the Day-time you must use frequent Aspirations to God, to our Lady, to the Angels, to all the heavenly *Jerusalem*; and all this must be done with a Heart longing after God, and the Perfection of your Soul.

3. To begin then this Examination well,
 1. Place yourself in the Presence of God. 2. Invoke the Holy Ghost, imploring Light and Clearness, that you may know yourself well: Say with *S. Augustine*, who cried out before God in humble Spirit, *O Lord, let me know thee, and let me know myself*; and with *S. Francis*, who asked God, *Who art thou, and who am I?* Protest that you are not solicitous of your Advancement, to the end to rejoice at it in yourself, but to rejoice at it in God; not to glorify yourself, but to glorify God, and
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give him Thanks for it. Protest likewise, that if you find that you have gone little forward, or rather backward, you will not for all that be dejected, nor wax colder through Faintness of Heart; but that you will rather take more Courage, become more humble, and take more Care to amend your Faults by the Assistance of God's Grace. 3. This done, consider gently and quietly how you have behaved yourself even till that present Hour towards God, towards your Neighbour, and towards yourself.

C H A P. IV.

An Examination of the State of our Souls towards God.

1. **I**N what State is your Heart as concerning mortal Sin? Have you a firm Resolution never to commit any, whatsoever shall happen? Has this Resolution continued since your last Protestation till this time? In this Resolution consists the Foundation of a spiritual Life.

2. How is your Heart disposed, in respect of God's Commandments? Do you find them good, pleasant, and delightful? Ah, my dear Child! he that has his Taste right, and his Stomach good, loves wholesome Meats, and rejects others.

3. How is your Heart in case of venial Sins? We cannot keep ourselves from committing now and then one; but is there none to which you have a special Inclination, or (which is worse)

worse) is there none to which you bear Love and Affection?

4. How is your Heart affected towards spiritual Exercises? Do you love them and esteem them? Are you not out of Humour with them? To which of them do you find yourself least or most inclined? To hear the Word of God, to read it, to discourse of it, to meditate, to aspire to God, to go to Confession, to receive spiritual Instructions, to prepare yourself to Communion, to communicate, to restrain your Affections: In all this, what is there repugnant to your Heart? And if you find any thing, to which your Heart has less Inclination, examine from whence that Dislike arises, and what causes it.

5. How is your Heart towards God himself? Does it take Pleasure in the Remembrance of God? Does it find Sweetness therein? Ah, said *David! I have thought upon God, and taken Delight therein.* Do you find a Promptness and Willingness in your Heart to love God, and a particular Contentment in relishing this Love? Does your Heart recreate itself in meditating on the Imminity, Bounty, and Sweetness of God? If the Remembrance of God happen to you amidst the Affairs and Dainties of the World, does it find Place in your Heart? Does it seize upon it? Do you find your Heart turn toward God, and as it were go to meet him? Certainly there are such Souls in the World.

6. A Wife, when her Husband comes home from a long Journey, so soon as she knows

knows of his Return, or hears his Voice, altho' she be engaged in Business, and detained from him by some Necessity, yet her Heart cannot be withheld from him, but abandons all other Thoughts, to think upon her Husband return'd: It is the same with Souls that love God well; let them be never so busy, when the Remembrance of God comes near them, they neglect all Things else, for Joy that this dear Remembrance is returned; and this is a very good Sign.

7. How is your Heart affected towards Jesus Christ, God and Man? Do you take Pleasure in him? *Bees* delight in their Honey, *Wasps* in ill Savours; so good Souls take a Contentment in Jesus Christ, and bear an extreme Tendernefs of Love towards him; but the Wicked delight in Vanities.

8. How is your Heart affected towards our Blessed Lady, your good Angel, and the Saints; do you truly love them? Have you a special Confidence in their Favour and Intercession? Do their Images, their Lives, and Praises please you?

9. Concerning your Tongue: How do you speak of God? Do you please yourself to speak well of him, according to your Condition and Ability? Do you love to sing Hymns to his Praise and Glory?

10. Concerning Works: Think whether you have a true hearty Desire of the exterior Glory of God, and to do somewhat for his Honour; for such as love God, love with him the Ornament of his House.

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11. Consider whether you have forsaken any Affection, or renounced any thing for God's Sake; for it is a great Sign of Love to deprive ourselves of any thing in consideration of him whom we love. What have you then heretofore forsaken for the Love of God?

C H A P. V.

An Examination of our State, touching ourselves.

1. **H**OW do you love yourself? Do you not love yourself too much for the World's Sake? If so, you will desire to dwell always here, and will be very solicitous to establish yourself on Earth; but if you love yourself for Heaven's Sake, you will desire (at least you will be contented) to depart from hence, whensoever it shall please our Saviour.

2. Do you keep good Order in the Love of yourself? For there is nothing ruins us, but the inordinate Love of ourselves. Now well-order'd Love requires that we love the Soul better than the Body; that we take more care to store up Virtue, than any other Thing; that we make more account of heavenly Glory, than of base and transitory Honour. A well-order'd Heart will rather say in itself, what will the Angels say if I think upon such a Thing, than what will Men say?

3. What Love do you bear to your Heart? Are you willing to serve it when it is sick? Alas! you owe it this Care to help yourself, and procure it to be succour'd by others, when
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Passions torment it, and to lay aside all other Cares for that.

4. What do you esteem yourself in the Sight of God? Nothing doubtless. It is no great Humility in a Fly, to think herself nothing in regard of a Mountain, nor for a Drop of Water to esteem itself nothing in comparison of the Sea, nor for a Spark of Fire to hold itself nothing in respect of the Sun: But Humility consists in not esteeming ourselves better than others, and in desiring not to be esteemed by others. In what State are you in this respect?

5. Touching your Tongue: Do you not boast either on the one side or the other? Do you not flatter yourself in speaking of yourself?

6. As for Works: Do you use no Recreation destructive to your Health; I mean vain and unprofitable Pleasures, too much Watching without Cause, and such like?

CHAP. VI.

An Examination of the State of our Souls towards our Neighbour.

1. **T**HE Love between Husband and Wife ought to be gentle and calm, firm and constant, and grounded principally on the Ordinance of God, who commands and requires it. The same is to be understood of Love amongst Children, Kindred, and also amongst Friends, every one in his Degree.

2. But to speak in general in what State your Heart is towards your Neighbour: Do

you love him cordially, and for God's Sake? To discern this well, you must represent to yourself certain peevish and crabbed Persons, for it is to such People that we exercise the Love of God towards our Neighbour, and much more towards such as have injured us either in Word or Deed. Examine well whether your Heart be right towards them, or whether you find any Repugnancy against this Love.

3. Are you apt to speak ill of your Neighbour, and especially of such as love you not? Do you any Prejudice to your Neighbour, directly or indirectly? If you have the Use of Reason, you will easily discern your Defects.

C H A P. VII.

An Examination of the Affection of our Soul.

1. **I** Have thus drawn out these Points into Length, because in the Examination of them consists the Knowledge of our spiritual Advancement: For as concerning the Examination of Sins, I leave that for the Confessions of such as never think of advancing.

2. Yet we must not labour in any one of these Articles, otherwise than very gently, examining only in what State our Heart has been concerning them since our Resolution, and what notable Defects we have committed in them.

3. But to abridge all: We must reduce our Examen to the Survey of our Passions; and if it be troublesome to consider every Particular
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so exactly as is prescribed, we may examine in what State we have been, and how we have behaved ourselves, in this manner: In our Love towards God, our Neighbour and ourselves. In our Hatred towards Sin in ourselves, and towards Sin in others; for we must desire the Extirpation both of the one and the other. In Desires touching Riches, Pleasures, Honours. In Fear of Danger to fall into Sin, and in Fear of Loss of worldly Goods; for we fear the one too much, and the other too little. In Hope, too much fixed on the World and temporal Things, or too little upon God and eternal Things. In Sadness, if it be too excessive for transitory Things; and in Joy, if it be too great for trivial Things. In fine, what Affections predominate in your Heart? What Passions most of all possess it? In what has it chiefly gone astray? For by the Passions of the Soul we may judge of her State, examining them one after another: For as he that plays on the Lute, by touching all the Strings, finds which are out of Tune, and accords them either by winding them up, or letting them down; so we having examined the Love, Hatred, Desire, Fear, Hope, Sadness or Joy of our Soul, if we find them out of Tune for that Air which we would play, which is the Glory of God, we may tune them by means of his Grace, and the Counsel of our ghostly Father.

C H A P. VIII.

Affections to be exercised after this Examination.

AFTER you have gently consider'd each Point of this Examination, and seen in what State you are, you shall proceed to Affections in this Manner :

1. Give God Thanks for the Amendment you have found in your Life since your Resolution ; and acknowledge, that it was his Mercy alone that has wrought it in you and for you.

2. Humble yourself profoundly before his Majesty, acknowledging, that if you have not much profited, it has been your own Fault, because you have not faithfully, courageously, and constantly comply'd with the Inspirations, Lights, and Motions, which he has given you in Prayer, and by other Means.

3. Promise him that you will for ever praise him for the Favours conferr'd upon you, in converting you from your evil Inclinations to this Amendment.

4. Ask Pardon of him for the Unfaithfulness and Disloyalty which you have return'd for these Graces.

5. Offer him up your Heart, to the end he may make himself sole Master of it.

6. Beseech him to render you entirely faithful to him.

7. Invoke the Saints, our Blessed Lady, your good Angel, your Patron, S. Joseph, and the rest.

C H A P. IX.

Considerations proper to renew our good Purposes.

AFTER you have made this Examination, and diligently conferr'd with some good Director concerning your Defects, and the Remedies for them, take these Considerations following, making one of them every Day by way of Meditation, employing therein the Time of your Prayer, and do this always in the same Method, for Matter of Preparation and Affections, which you have used in the Meditations of the first Part ; placing yourself first of all in the Presence of God, and then imploring his Grace to establish you in his holy Love and Service.

C H A P. X.

The first Consideration : Of the Excellency of our Soul.

1. **C**ONSIDER the Worth and Excellency of your Soul, endued with an Understanding which knows not only all this visible World, but also that there are Angels and a Heaven, that there is a most high God most good and ineffable, and that there is an Eternity ; and further knows the Means how to live well in this visible World, and to associate herself to the Angels in Heaven, and to enjoy God eternally.

2. Your Soul has also a Will, all noble, which can love God, and cannot hate him in

himself. Consider your Heart, how generous it is; and that as no corrupt Thing can entice the Bees, but their Delight is only amongst the Flowers; so your Heart hath no Repose but in God alone, no Creature can satisfy it. Recall boldly the most dear and beloved Affections which heretofore possess'd your Heart, and judge in truth, whether they were not full of unquiet Molestations, of irksome Thoughts, and importunate Cares, amongst which your poor Heart was miserable.

3. Alas! our Heart runs greedily after Creatures, thinking to satisfy its Desires in them: But as soon as it has met with them, it finds itself deceived, and that nothing can content it, God being unwilling that our Heart should find any Resting-place, till, like the Dove sent by *Noah* out of the Ark, it returns to him from whence it went forth. Ah! what Beauty of Nature is in our Hearts, and why then do we detain it against its Will in the Service of Creatures?

4. Oh! my fair Soul, (should you say) thou canst understand and love God, why wilt thou content thyself with less? Thou mayst pretend to Eternity, wherefore dost thou busy thyself in momentary Things? It was one of the Grievs of the prodigal Child, that, when he might have fared deliciously at his Father's Table, he fed nastily among the Swine. O my Soul, thou art capable of God; we be to thee, if thou dost satisfy thyself with any thing less than God.

5. Rouse up your Soul vigorously with this Consideration ; put her in mind that she is immortal, and worthy of Eternity ; fill her with Courage on this Subject.

C H A P. XI.

The second Consideration : Of the Excellency of Virtues.

1. **C**ONSIDER that only Virtue and Devotion can render your Soul contented in this World. See how fair they are ! make a Comparison between Virtues and their contrary Vices. What Sweetness is there in Patience, compared to Revenge ? In Mildness, in respect of Anger and Frowardness ? In Humility, in regard of Pride and Ambition ? In Liberality, compared to Covetousness ? In Charity, in Comparison of Envy ? In Sobriety, in respect of Intemperance ? Virtues have this Excellency, that they delight the Soul with an incomparable Sweetness and Pleasure after we have practised them ; whereas Vices leave her infinitely wearied and tired. Why endeavour we not then to obtain these Pleasures ?

2. In case of Vices, he that has but few is not contented, and he that has many is discontented ; but for Virtues, he that hath but few, yet has he already Content, which daily increases.

3. O devout Life ! how fair, lovely, sweet, and pleasant art thou ! thou sweeten'st Tribulations, and augmentest Consolations ; without thee, even Good is Evil, Pleasures are full of

restless Troubles and Deceitfulness. Ah! he that understands thee well, will say with the Samaritan, *Lord, give me this Water*: An Aspiration very frequent to the holy Mother *Teresa*, and *S. Catherine of Genua*, altho' upon different Occasions.

C H A P. XII.

The third Consideration: Of the Examples of Saints.

1. **C**ONSIDER the Examples of Saints of all sorts; what is it that they have not done to love God, and be entirely his? Look on the invincible Martyrs in their Resolutions, what Torments have they not suffered in keeping them? But above all, those fair and flourishing Virgins, whiter than Lillies in Purity, redder than Roses in Charity, some at twelve, others at thirteen, fifteen, and twenty Years of Age, have endured a thousand Sorts of Martyrdom, rather than they would renounce their Resolutions, not only in the Profession of their Faith, but also in Protestation of Devotion; some dying, rather than they would forsake their Virginity; others, rather than they would quit their Attendance on the Poor, comforting the Afflicted, and burying the Dead. O God, what Constancy has that frail Sex shewed on the like Occasions?

2. Consider so many holy Confessors; with what Courage have they contemn'd the World? how invincible have they been in their Resolutions? Nothing could make them relinquish them;

them; they embraced them without Reservation, and kept them without Exception. Good God! What admirable Things does St. *Augustine* write of his Mother *Monica*? with what Constancy did she pursue her Enterprize of serving God, in her Marriage, and in her Widowhood? And St. *Jerome*, of his dear Daughter *Paula*, amongst how many Crosses, how many various Accidents? What is there that we may not do after such excellent Patterns? They did all for the same God, for the same Virtues; why should not we do as much in our Condition, and according to our Vocation, for our good Resolution and holy Protestation?

C H A P. XIII.

The fourth Consideration: Of the Love that Jesus Christ bears us:

1. **C**ONSIDER the Love with which Jesus Christ our Lord suffered so much in this World, and especially in the Garden of Mount *Olivet*, and upon Mount *Calvary*. This love concern'd you, and by all his Pains and Torments he obtain'd of God the Father good Resolutions and Protestations for your Heart; and by the same means further obtained all Things necessary for your Soul, to maintain, nourish, strengthen, and fulfill these Resolutions. O Resolution, how precious art thou, being Daughter of such a Mother as is the Passion of my Saviour! O how carefully ought my Soul to cherish thee, since thou hast been so dear to my sweet Jesus! Alas, O Savi-

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our of my Soul, you died to gain me Resolutions: Ah! give me Grace to die rather than to lose them. Observe, *Philothea*, it is certain, that the Heart of our dear Jesus saw your Heart from the Tree of the Cross, and loved it, and by this Love obtain'd for it all the Blessings that ever you shall have, and amongst others, these Resolutions. Yes, my dear *Philothea*, we may all say with the Prophet *Jeremy*; *O my Lord, before I was, you beheld me, and called me by my Name*; since that in truth his divine Goodness in his Love and Mercy prepared all the general and particular Means of our Salvation, and consequently our Resolutions. Yes, without doubt; as a Woman with Child prepares the Cradle, Linen, Swathing-bands, and even a Nurse for the Child which she hopes to bring forth, altho' it be not yet in the World: So our Saviour, having his Goodness great with Child of you, pretending to bring you forth to Salvation, and to make you his Daughter, prepared upon the Tree of the Cross all that was necessary for you, your spiritual Cradle, your Linen and Swathing-bands, your Nurse and all that was convenient for your Blessedness. These are all the Means, all the Allurements, all the Graces by which he conducts your Soul, and would bring it to Perfection.

2. Ah! my God, how deeply ought we to imprint this in our Memory! Is it possible that I have been loved, and so tenderly loved by my Saviour, that he should think of me in particular, and of all these little Occurrences,
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by which he has drawn me to him? And how then ought we to value, esteem, and employ all this to our Advantage? This is very pleasant: This loving Heart of my God thought upon *Philothea*, loved her, and procured her a thousand means of Salvation, even as much as tho' there had been no other Soul in the World for him to think of; just as the Sun shining upon one side of the Earth, enlightens it no less than if it shined in no other Place, but only there: For in the very same manner did our Lord think and take care of all his dear Children, providing for each one of us as tho' he had not thought upon the rest. *He hath loved me* (says St. Paul) *and hath given himself for me*; as if he had said, for me only, just as tho' he had done nothing for the rest. O *Philothea*, this ought to be engraven in your Soul, to cherish and nourish your Resolutions, which have been so precious to the Heart of our Saviour.

C H A P. XIV.

The fifth Consideration: Of the eternal Love of God towards us.

I. **C**ONSIDER the eternal Love, which God has borne you: For before our Lord Jesus Christ, as Man, suffered for you on the Cross, his Divine Majesty designed you in his Sovereign Goodness, and loved you infinitely. But when began he to love you? Even when he began to be God. And when began he to be
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be God? Never; for he has always been God without Beginning and without Ending, and so he has loved you from all Eternity; and therefore he has prepared for you the Graces and Favours which he has conferred upon you. He says by his Prophets, speaking to you as well as to any other, *I have loved thee with a perpetual Charity, therefore have I drawn thee unto me, taking pity of thee.* He then thought amongst other Things to cause you to make good Resolutions to serve him.

2. O God, what Resolutions are these, which God has thought, meditated, and designed from all Eternity! How dear and precious ought they to be to us! What ought we to suffer, rather than to forsake one Tittle of them! Sure the World ought rather to perish, for all the World together is not worth one Soul; and a Soul is worth nothing without Resolutions.

C H A P. XV.

General Affections on the precedent Considerations, and a Conclusion of this Exercise.

1. **O** Dear Resolutions! You are the beautiful Tree of Life, which my God has planted with his own Hand in the midst of my Heart, and my Saviour would water with his Blood, to make it fructify: I will rather suffer a thousand Deaths, than that any Wind shall overturn you. No, neither Vanity, nor Delights, nor Riches, nor Tribulations shall ever force me from my Design.

2. Alas!

2. Alas! Lord, but you have planted, and eternally preserved this fair Tree in your fatherly Bosom for my Garden. Alas! how many Souls are there, which have not been favoured in this manner, and how then shall I ever humble myself enough under your Mercy?

3. O fair and holy Resolutions! If I keep you, you will preserve me; if you live in my Soul, my Soul shall live in you: Live then for ever, O Resolutions, which are eternal in the Mercy of God; live and remain eternally in me, for I will never forsake you.

4. After these Affections, you must consider apart, the Means necessary to maintain these dear Resolutions, and protest to use them faithfully; as frequent Prayer, the Sacraments, good Works, Amendment of your Faults discovered, avoiding Occasions of Evil, and following the Counsels which shall be given you to this End.

5. This done, as by way of recovering Breath and Courage, protest a thousand times that you will continue in your Resolutions; and as if you had your Heart, your Soul, and your Will in your Hands, dedicate them, consecrate them, sacrifice them to God, protesting that you will never receive them again, but leave them in the Hand of his Divine Majesty, to follow in all Things his holy Ordinance.

6. Pray to God to renew you intirely, and to bless and confirm this Renewing of your Protestation. Invoke the B. Virgin, your Angel, St. Lewis, and other Saints.

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7. In this Commotion of Heart go to the Feet of your Confessor, accuse yourself of the principal Faults you shall observe to have been committed since your last general Confession, and receive Absolution in the same manner you did the first time, and pronounce your Protestation before him, and sign it, and in the End go unite your renewed Heart to your Lord and Saviour in the Holy Sacrament of the Eucharist.

C H A P. XVI.

Considerations after this Exercise.

1. **T**HE Day you shall have made this Renovation, and the other following, you ought very often to repeat by Heart and by Mouth, those ardent Speeches of St. Paul, St. Augustine, St. Catherine of Genua, and others: *No, I am no more mine: Whether I live or die, I am my Saviour's. I have nothing, that is me or mine: My me is Jesus, and my mine is to be wholly his. O World, thou art always thyself, but from henceforth I will be no more myself.* No, we will be no more ourselves, for we will have a changed Heart, and the World, that has so often deceived us, shall be deceived in us: For not observing our Change but by little and little, it will think us always to be *Esau*, and we will prove *Jacob*.

2. All these Exercises must rest in our Hearts: And when we have finished our Meditation, we must go fair and softly to our Affairs

fairs and Conversations, for fear lest the Liquor of our Resolutions be suddenly spilt; for it must sink and disperse itself into all the Parts of our Soul, yet without Force either of Mind or Body.

C H A P. XVII.

In Answer to two Objections which may be made against this Introduction.

1. **T**HE World will tell you, *Philothea*, that these Exercises and Advices are so many, that he, who will practise them, must apply himself to nothing else. Alas, dear *Philothea*, should we do nothing else, we should do well; since we thereby should do that which we ought to do in this World. But see you not the Deceit? If all these Exercises were to be performed every Day, they would indeed busy us enough: But it is not requisite to practise them but in Time and Place, each one according to Occasion. How many civil Laws are there in the *Digest* and *Code*, which ought to be observed? But that is to be understood according to Occurrences; not that every one should practise them every Day. Moreover, *David*, a King full of most difficult Businessses, practised many more Exercises than I have prescribed you. *St. Lewis*, an admirable King both in Peace and in War, and one who with an incomparable Care administer'd Justice, managed his Affairs, heard daily two Masses, said Even-song and Complin with his Chaplain,

per.

perform'd his Meditation, and visited Hospitals every *Friday*, confessed, and took the Discipline, heard Sermons very often, and used spiritual Conferences; and for all that never omitted one only Occasion in the Publick, which he did not more diligently put in Execution: And his Court was more splendid and flourishing, than ever it had been in the Time of his Predecessors. Perform then these Exercises chearfully, as I have prescribed them, and God will give you Leisure and Strength enough for all the rest of your Business; yea, tho' he make the Sun stand still for you, as he did in the Time of *Joshua*. We always do enough, when God works with us.

2. The World will say, that I suppose almost throughout the whole Work, that my dear *Philothea* has the Gift of mental Prayer; and yet every one has it not: So that this Introduction will not serve for all. This is true without doubt, I have presupposed that: And it is true too, that every one has not the Gift of mental Prayer; but it is likewise true, that almost every Man may have it, even the most unlearned, so that they have good Conductors, and that they labour to obtain it, as much as is requisite; and if there be any who have not this Gift in any Proportion, (which I think can happen but very seldom) a wise Director will easily make them supply that Want, either by making them to read, or hear read these same Considerations, which are put into Meditation.

C H A P. XVIII.

Three principal Advices for this Introduction.

1. **T**HE first Day of every Month renew the Protestation set down in the first Part after Meditation : And protest at all times to have a Will to observe it ; saying with *David*, *No, my God, I will never forget thy Justifications, for in them thou hast given me Life.* And when you shall find any Disorder in your Soul, take your Protestation in Hand, and prostrate in the Spirit of Humility pronounce it from your Heart, and you shall find great Refreshment.

2. Profess to all the World that you have a Will to be devout : Be not ashamed of those common ordinary Actions, requisite to lead us to the Love of God : Declare boldly, that you do your Endeavour to meditate, and that you had rather die than sin mortally ; that you will frequent the Sacraments, and follow the Counsels of your ghostly Father (tho' many times for good Considerations it be not expedient to name him.) For this Freeness in confessing that we have a Will to serve God, and that we consecrate ourselves to his Love by a special Affection, is most acceptable to his Divine Majesty, who will not have us be ashamed of him or his Cross. Besides, it prevents many Invitations which the World would make to the contrary, and obliges us in point of Reputation to do as we profess. The Philosophers

losophers professed themselves Philosophers, that they might be suffered to live like Philosophers: And we must make ourselves known to be Lovers of Devotion, that we may be permitted to live devoutly. If any one tell you, you may live devoutly without the Practice of these Exercises and Advices, deny it not; but answer him mildly, that your Weakness is so great, that you have more need of Help than others.

3. Infine, my dearest *Philothea*, I conjure you by all that is holy in Heaven and Earth, by the Baptism which you have received, by the Breasts which our Saviour Jesus Christ sucked, by the charitable Heart wherewith he loved you, by the Bowels of the Mercy in which you hope, continue and persevere in this happy Enterprize of a devout Life. Our Days pass away, Death is at the Gate; the *Trumpet sounds the Retreat* (says St. Gregory Nazianzen) *let every Man be ready, for Judgment is near.* S. Symphorian's Mother seeing him led to Martyrdom, cry'd after him; My Son, my Son, remember eternal Life, look up to Heaven, and think upon him that reigns there; your approaching End will soon terminate the Course of this Life. I say the same to you, *Philothea*, look towards Heaven, and forsake it not for Earth; consider Hell, and cast not yourself thither for transitory Pleasures; Remember Jesus Christ, deny him not for the World: And tho' the Labour of a devout Life seem hard, sing with S. Francis,

*The greatest Pains are greatest Pleasures,
To those that seek for heav'nly Treasures.*

Live Jesus ! to whom, with the Father and Holy Ghost, be all Honour and Glory now and for ever. *Amen.*

A Collection of the AUTHOR's choicest Maxims touching the perfect Duty of a Christian.

First, towards God.

1. **I**F the Secrets of advancing in Perfection shall be demanded, I know no other than these ; to love God with all our Heart, and our Neighbour as ourselves.

2. Keep your Eye stedfast upon God and yourself ; and you shall never see God without Good, nor yourself without Misery.

3. As none shall ever see God so much, as he is visible ; so none shall ever love him so much, as he is amiable.

4. He that covets not to love God still more and more, never loves him enough : Enough of this divine Exercise is not sufficient to him, that would stop there, as if he were satisfied.

5. To whom God is all, the World ought to be nothing.

6. Let us be what God will, so that we be his : And let us not be what we will ourselves, against the Will of God.

7. There

7. There is nothing so little which may be slighted in God's Service.

8. The Soul's great Advancement in Virtue consists not in much meditating upon God, but in much loving him.

9. We must never forsake God's Service, nor refrain from good Works, whatsoever Opposition or Ingratitude we find: For whoever seeks God, is never discouraged for the Faults of Men.

10. Where God's Will is accomplished, daily Bread is never wanting.

11. He to whom God alone is pleasing, is displeased with nothing but what displeases God.

12. 'Tis a sure Sign, that we love nothing but God in all Things, when we love him equally in all Things; for he being always equal to himself, the Inequality of our Love towards him cannot proceed but from the Consideration of something that is not God.

13. In divine Matters a generous Soul finds greatest Contentment in believing Things most difficult.

14. All our Actions take their Value from their Conformity to God's Will.

15. The Love of God and Suffering are the most acceptable Sacrifices we can offer him, who saved us by Love and Suffering.

16. He that neglects his own Will, complies best with God's.

Towards our Neighbour.

1. The Rule of our Neighbour is the Tree of Knowledge ; we are forbidden to touch it by way of Judgment, because God hath reserved it to himself.

2. We ought to love our Neighbour upon Earth, as we shall love him in Heaven.

3. We cannot love our Neighbour too much, but we may too much shew our Love.

4. To bear with the Imperfections of our Neighbour, is one of the chief Points of the Love we owe him.

5. We must never endure to hear Evil spoken of any, but of ourselves.

6. We must never undervalue any Person. The Workman loves not that his Work should be despised in his Presence : Now God is present every where, and every Person is his Work.

7. It is a Spiritual Injustice to desire to know the Secrets of others, and to tell none of our own.

8. We ought not to love our Neighbour, either because he is virtuous, or because we hope he will be so, but because God commands us.

9. In matter of good Works we must speak little, think little, and do much.

10. It is a great Evil not to do good.

11. The just Man never dies unprepared ; for he is well prepared for Death, who perseveres in Christian Justice to the End.

12. Who-

12. Whosoever will arrive at a new Life, must pass by the Death of the old.

13. He that is truly humble never thinks himself wronged.

Towards ourselves.

1. To give a good Rule to our Soul, we must command her to do all her Actions in the Presence of God.

2. To live contented in a moderate Estate, we must never consider those that have more, but those that have less than ourselves.

3. He that most mortifies natural Inclinations, receives most supernatural Inspirations.

4. Meditate often on Eternity, and no Accidents of this mortal Life will trouble you.

5. It is not sufficient to ask Advice, but we must follow it, and willingly submit our own Judgment to that of others.

6. All Devotion is false which is incompatible with our Profession.

7. It is the great Misfortune of Man, to desire to enjoy those Things which he should only use.

8. To have a Desire to be poor, and not to receive the Inconveniences of it, is too great Ambition; for it is to desire the Honour of Poverty, and the Commodity of Wealth.

9. To be rich in Effect, and poor in Affection, is the greatest Happiness of a Christian; for he has thereby the Commodity of Riches for this World, and the Merit of Poverty for the World to come.

10. There

10. There is no better way to end a true spiritual Life happily, than daily to begin it.

11. Who pretend to have part with Jesus glorified, must first take part with Jesus crucified.

11. We must live in the World, as if our Souls were in Heaven, and our Bodies in the Grave.

12. In the Death of our Passions consists the Life of our Soul.

14. It is not Humility to acknowledge ourselves miserable; that only, is not to be a Beast. But it is Humility to desire that others should esteem us so.

15. Our Free Will is never so free as when it is a Slave to the Will of God; never so much a Slave as when it serves our own Lust: It is never alive, but when it dies to itself; nor ever dead, but when it lives to itself.

16. There is no Reason to be given for the Fault we commit in Sin: For the Fault would not be Sin, if it were not against Reason.

17. Virtues never have their full Growth, but when they bring forth Desires of advancing, which, like spiritual Seeds, serve to produce new Degrees of Virtues.

Other choice Maxims drawn out of the same Author.

1. **W**E must never speak of God, nor of Things which concern his Service, carelessly, by way of Discourse or Entertainment;

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ment;

ment; but always with great respect and an humble Mind.

2. We must fear the Judgment of God without Discouragement, and encourage ourselves without Presumption.

3. Never consider the Substance of Things, but the Honour which they have to be acceptable unto God.

4. I love not to hear it said, we must do this or that, because there is more Merit: All must be done for the Glory of God.

5. Being exercised by Temptations, we must not grow impatient; but rest quiet in an humble and chearful Resignation to the Will of God.

6. We shall never have Peace with ourselves but when we have Peace with God.

7. Whatsoever holy Action we do, we please not God, except we do what he requires of us: No more than a Painter, in representing an Eagle, pleased him that desired a Bee.

8. Let us never look upon our Crosses but through the Cross of our blessed Saviour, and we shall find them so pleasant that we shall more desire Affliction than all the Comforts in the World.

9. All our Devotion must not be in our Oration, in the Church, in Meditation, Prayers, and good Desires; but we must proceed to Practice, and remember to live according to the Resolutions we have made in the Fervour of Devotion.

10. Desire to obtain the Love of God makes us meditate, but that Love once obtained makes us contemplate.

11. When

11. When our Will has met with God, it reposes in him, taking there its chief Delight, yet ceases not to move forward in Desire; but as it desires to love, so it loves to desire; it has the Desire of Love, and the Love of Desire.

12. Benefits are willingly received by all, but to receive Afflictions belongs only to perfect Love; which loves so much the more because they are not to be loved but in respect of the Hand that gives them.

13. In the House of the just Man every Thing is busy, there is nothing unprofitable, nothing slothful.

14. We ought to perform the Duty of our Vocation, without considering what will follow.

15. To perfect Obedience is required the renouncing our own proper Judgment.

16. Reason, invested with Mildness and Gentleness, has great Force and Lustre; but, with Choler, it loses both.

17. We ought not to disquiet ourselves in our Temptations and Infirmities; but glory rather in our Weakness, to the end that God's Power may appear in us, supporting it against the Force of Temptation.

18. Salvation is shewn to Faith, prepared for Hope, and given only to Charity.

19. The more humble a Soul is, the more courageous is she; for believing that she can do nothing of herself, she confesses God Omnipotent, who being able to use her as his Instrument for what he shall please, does also often make Choice of such who are, or think themselves, the most unable.

20. The Man who refers himself wholly to God, is enabled thereby to do a thousand good Deeds; and rendering faithfully all Honour to him, it is incredible what Wonders God works by that Man's means.

21. The Spirit of a right virtuous Man does not strive to undertake much, nor to make a great Noise or Shew; but in all Plainness and Sincerity he labours to do well what he undertakes, and that purely for the Love of God.

22. Love to follow the Advice of others much rather than thine own, and do nothing without Counsel; for that is the way not to err, but always to enjoy unchangeable Tranquillity.



*The Communication of Doctor Thaulerus with
a poor Beggar; in which is comprehended the
Example of a perfect Man, and how we shall
resign ourselves in all things to the good Plea-
sure of God.*

THERE was on a time a great Divine, who
prayed to God the Space of eight Years,
that it might be his good Pleasure to direct
him to a Man that might instruct and teach
him the true Way of Virtue; and it happen'd,
that being in this Desire, he heard a Voice
from Heaven, which said to him, *Go to such a
Church-Porch, and there thou shalt find a Man,
he will instruct thee in the spiritual Life.* Going
toward the said Church, he found a poor Beg-
gar, who had his Feet filthy, foul, and all
naked, whose Cloaths were not worth a Half-
penny, and he saluted him in this sort; God
give you a good Morrow, my Friend: The poor
Man answer'd him, Sir, I do not remember
that ever I had an evil Morrow. The Doctor
said to him, God give you a good and happy
Life. Wherefore say you that, reply'd the
Beggar to him, for I was never unhappy?
Which the Doctor not understanding, said to
him again, God bless you my Friend, pray
speak what you mean. Then the poor Beg-
gar answer'd him, Good Master Doctor, I
shall willingly do it: You know you bade me
good Morrow, to which I reply'd, that I never
had an ill Morrow; for when I have Hunger,
I praise God; if it freeze, hail, snow, rain,
be it fair or foul, I give Praise to God; tho'

The Communication of

I be poor, miserable, and despised on Earth, I give Thanks to God ; and therefore I never had any evil Morrow. You did wish me also a good and happy Life, to which I made you Answer, that I was never unfortunate, because I have always learnt to resign myself to God's Will ; being certain, that all his Works cannot but be very good, by reason whereof all that happens to me by his Permission, be it Prosperity, Adversity, sweet or sour, I receive it from his own Hand with great Joy and Comfort ; and therefore I was never unfortunate, for I never desired any thing but the good Pleasure of God. Which the poor Man having said, the Doctor answer'd, But what would you say if God should damn you ? If God would damn me, said the poor Man ? Verily, if he would use me so hardly, I have too Arms to embrace ; the one whereof is a profound Humility, by the which I am united to his holy Humanity ; the other is Love and Charity, which joins me to his Divinity, by which I would embrace him in such sort, that he should be constrained to descend with me into Hell, and I had rather, without Comparison, be in Hell with God, than without him in Paradise. The Doctor learnt in this Communication, that a true Resignation, accompanied with profound Humility of Heart, is the shortest Way to attain to God's Love. After that, he ask'd of him again from whence he came : To whom he made Answer, That God had sent him. The Doctor inquired yet further of him, where he found God ? I found him (quoth he) so soon

Dr. Thaulerus with a poor Beggar.

as I had renounced all Creatures. And where did you leave him, reply'd the Doctor? I left him, answer'd the Beggar, with the poor and clean of Heart, and amongst Men of Good-will. But who are you, my Friend, says the Divine to him? The poor Man made him Answer, That he was a King; and he asking him where his Kingdom was: It is, says he, in my Soul; for I can so well rule and govern my Senses, as well outward as inward, that all my Affections and Passions do obey Reason; which Kingdom is without doubt more excellent than all the Kingdoms of this World. Moreover, the aforesaid Doctor demanded of him, who it was that had brought him to so great Perfection? It was Silence, answer'd the poor Man, and my high lofty Meditations, and the Union I had with God. I could take no Repose nor Comfort in any Creature of the World; by means whereof I found out my God, who will comfort me World without End. *Amen.*

II MAGI

LAUS DEO.

ERRATUM.

In Page 155, line 23, instead of for she desires only to hide herself, the Reader is desired to read for she desires not only to hide other Virtues, but also principally to hide herself.

The Communication of

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THE CONTENTS.

The FIRST PART.

<i>A Description of true Devotion</i>	19
<i>Its Properties and Excellencies</i>	23
<i>Devotion suitable to all States</i>	26
<i>The Necessity of a Guide</i>	28
<i>We must begin with cleansing the Soul</i>	31
<i>The 1st Purgation is from mortal Sin</i>	34
<i>The 2d, from Affection to Sin</i>	36
<i>The Means to make this second Purgation</i>	38
<i>The first Meditation. Of our Creation</i>	39
<i>2. Meditation. The End of our Creation</i>	42
<i>3. Meditation. Of the Benefits of God</i>	44
<i>4. Meditation. Of Sin</i>	47
<i>5. Meditation. Of Death</i>	49
<i>6. Meditation. Of Judgment</i>	52
<i>7. Meditation. Of Hell</i>	55
<i>8. Meditation. Of Paradise</i>	56
<i>9. Meditation. Election of Paradise</i>	59
<i>10. Meditation. Election of a devout Life</i>	61
<i>How to make a general Confession</i>	64
<i>An authentick Protestation to engrave in our Soul a firm Resolution to serve God, and to conclude the A&Ts of Penance</i>	67
<i>The Conclusion of the first Purgation</i>	69
<i>We must quit the Affection to venial Sins</i>	70
<i>To unprofitable and dangerous Things</i>	73
<i>And purge ourselves from corrupt Inclinations</i>	74

The

The Contents.

The SECOND PART.

<i>Of the Necessity of Prayer</i>	76
<i>A brief Method of Meditation. And first of the Presence of God, being the first Point of Preparation</i>	80
<i>Of Invocation, the second Point of Preparation</i>	83
<i>Of the third Point of Preparation in proposing the Mystery we mean to meditate on</i>	84
<i>Of Considerations, the second Part of Meditation</i>	86
<i>Of Affections and Resolutions, the third Part of Meditation</i>	87
<i>Of the Conclusion and spiritual Possy</i>	88
<i>Instructions upon the Subject of Meditation</i>	89
<i>Of Dryness in Meditation</i>	93
<i>A Morning Exercise</i>	94
<i>An Exercise for Evening: And of the Examination of our Conscience</i>	97
<i>Of spiritual Recollection</i>	98
<i>Aspirations, Ejaculations, and good Thoughts</i>	101
<i>The holy Mass, and how we ought to hear it</i>	109
<i>Of other publick and common Exercises</i>	112
<i>Of the Honour and Invocation of Saints</i>	113
<i>How to hear and read God's holy Word.</i>	115
<i>How we ought to receive Inspirations</i>	117
<i>Of holy Confession</i>	120
<i>Of frequenting the holy Communion</i>	125
<i>How we ought to communicate</i>	129

The THIRD PART.

<i>Of the Choice we ought to make in the Exercise of Virtues</i>	133
<i>Continuation of the same Subject</i>	139
<i>Of</i>	

The Contents.

<i>Of Patience</i>	144
<i>Of exterior Humility</i>	150
<i>Of more internal Humility</i>	153
<i>Humility makes us love our own Abjection</i>	160
<i>How to keep our good Name in the Practice of Humility</i>	164
<i>Of Meekness towards our Neighbours, and Remedies against Anger</i>	169
<i>Of Meekness towards ourselves</i>	174
<i>That we must treat of Business with Care, but without Vexation and Solitude</i>	178
<i>Of Obedience</i>	180
<i>Of the Necessity of Chastity</i>	184
<i>Advices how to preserve Chastity</i>	188
<i>Of Poverty in Spirit to be observed in Riches</i>	191
<i>How to practise true Poverty, being really rich</i>	195
<i>How to practise Richness of Spirit in real Poverty</i>	200
<i>Of wicked frivolous Friendship</i>	202
<i>Of wanton Love</i>	205
<i>Of true Friendship</i>	210
<i>The Difference betwixt true and vain Friendship</i>	214
<i>Advices and Remedies against evil Friendship</i>	217
<i>Other Advices upon the Subject of Amity</i>	221
<i>Of the Exercise of exterior Mortification</i>	224
<i>Of Company and Solitariness</i>	231
<i>Of Decency in Attire</i>	234
<i>Of Discourse; and first how to speak of God</i>	237
<i>Of Civility in Talk, and due Respect of Persons</i>	239
<i>Of rash Judgment</i>	242
<i>Of Detraction</i>	246
<i>Other Advices touching Discourse</i>	255
<i>Of Pastimes and Recreations; and first of such as are lawful and laudable</i>	257
<i>Of</i>	

The Contents.

<i>Of prohibited Games</i>	259
<i>Of Dancing, &c. lawful but dangerous</i>	261
<i>At what times we may play and dance</i>	263
<i>That we must be faithful both in great and small Occasions</i>	265
<i>We must keep our Mind just and reasonable</i>	268
<i>Of Desires</i>	271
<i>Advertisements for married Persons</i>	274
<i>Of the Honesty and Chastity of Marriage</i>	284
<i>Instructions for Widows</i>	287
<i>A Word to Virgins</i>	295

The FOURTH PART.

<i>That we must not regard the Discourse of the Children of the World</i>	297
<i>We must always have a good Courage</i>	301
<i>The Nature of Temptations, and Difference between feeling them, and consenting to them</i>	303
<i>Two good Examples on this Subject</i>	306
<i>An Encouragement to a Soul in Temptation</i>	309
<i>How Temptation and Delectation may be Sin</i>	311
<i>Remedies against great Temptations</i>	314
<i>That we must resist small Temptations</i>	316
<i>Remedies against these small Temptations</i>	318
<i>How to strengthen our Hearts against Temptations</i>	319
<i>Of Unquietness</i>	321
<i>Of Sadness</i>	325
<i>Of spiritual and sensible Consolations, and how we must behave ourselves in them</i>	328
<i>Of spiritual Dryness and Barrenness</i>	337
<i>Confirmation and Explanation of what hath been said by a notable Example</i>	344

The

The Contents.

The FIFTH PART.

<i>That we ought yearly to renew our good Purposes by the Exercises following</i>	350
<i>Considerations on the Favour which God doth us, by calling us to his Service, according to the Protestation mention'd before</i>	352
<i>The Examination of our Soul concerning her Advancement in Devotion</i>	355
<i>An Examination of the State of our Souls towards God</i>	357
<i>Examination of our State as to ourselves</i>	360
<i>An Examination of the State of our Soul towards our Neighbour</i>	361
<i>An Examination of the Affection of our Souls</i>	362
<i>Affections to be exercised after this Examination</i>	364
<i>Considerations proper to renew our good Purposes</i>	365
1. <i>Consideration of the Excellency of our Soul</i>	ibid.
2. <i>Consideration ; of the Excellency of Virtues</i>	367
3. <i>Consideration ; of the Examples of Saints</i>	368
4. <i>Consideration ; of the Love that Jesus Christ bears us</i>	369
5. <i>Consideration ; of the eternal Love of God towards us</i>	371
<i>General Affections upon these Considerations, and a Conclusion of this Exercise</i>	372
<i>Considerations after this Exercise</i>	374
<i>An Answer to two Objections which may be made against the Introduction</i>	375
<i>Three principal Advices of this Introduction</i>	377

FINIS.

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~~Thos. Trosper~~

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